A Tholyrung

PARAPHRASE

AND

NOTES

ONTHE

EPISTLES of St. PAUL

TO THE

Galatians, | Romans, and [18] Corintbians, | Ephesians.

To which is Prefix'd, An

ESSAY

FOR THE

Understanding of St. PAUL'S EPISTLES, by Consulting St. PAUL Himself.

The FOURTH EDITION.

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ESSAY

For the UNDERSTANDING

St. PAUL's Epistles, &c.

O go about to explain any of St. Paul's Epiffles, after so great a Train of Expositors and Commentators, might seem an Attempt of Vanity, censurable for its Needlessiness, did not the daily and approv'd Examples of pious and learned Men justify it. This may be some Excuse for me to the Publick, if ever these following Papers should chance to come abroad: But to my self, for whose Use this Work was undertaken, I need make no Apology. Though I had been conversant in these Epistles, as well as in other Parts of Sacred Scripture, yet I found that I understood them not; I mean, the doctrinal and discursive Parts of them: Though the practical Directions, which are usually dropp'd in the latter Part of each Epistle, appear'd to

me very plain, intelligible, and instructive.

I did not, when I reflected on it, very much wonder that this Part of Sacred Scripture had Difficulties in it; many Caufes of Obscurity did readily occur to me. The Nature of Epistolary Writings, in general, disposes the Writer to pass by the mentioning of many Things, as well known to him to whom his Letter is address'd, which are necessary to be laid open to a Stranger, to make him comprehend what is faid: And it not feldom falls out, that a well penn'd Letter, which is very easy and intelligible to the Receiver, is very obscure to a Stranger, who hardly knows what to make of it. The Matters that St. Paul writ about, were certainly Things well known to those he writ to, and which they had some peculiar Concern in; which made them eafily apprehend his Meaning, and fee the Tendency and Force of his Discourse. But we having now at this Distance no Information of the Occasion of his Writing, little or no Knowledge of the Temper and Circumstances those he writ to were in, but what is to be gather'd gather'd out of the Epistles themselves, it is not strange that many Things in them lie conceal'd to us, which, no doubt, they who were concern'd in the Letter, understood at first sight. Add to this, that in many Places, 'tis manifest, he answers Letters sent, and Questions propos'd to him; which, if we had would much better clear those Passages that relate to them, than all the learned Notes of Criticks and Commentators, who in After-times fill us with their Conjectures; for very often, as to the Matter in hand, they are nothing else.

The Language wherein these Epistles are writ, are another, and that no finall Occasion of their Obscurity to us now. The Words are Greek, a Language dead many Ages fince; a Language of a very witty, volatile People, Seekers after Novelty, and abounding with Variety of Notions and Sects, to which they applied the Terms of their common Tongue with great Liberty and Variety: And yet this makes but one finall Part of the Difficulty in the Language of these Epistles: there is a Peculiarity in it, that much more obscures and perplexes the Meaning of these Writings, than what can be occasion'd by the Loosness and Variety of the Greek Tongue. The Terms are Greek, but the Idiom or Turn of the Phrases may be truly faid to be Hebrew, or Syriack: The Custom and Familiarity of which Tongues do sometimes so far influence the Expressions in these Epistles, that one may observe the Force of the Hebrew Conjugations, particularly that of Hiphil, given to Greek Verbs, in a way unknown to the Grecians themselves. Nor is this all; the Subject treated of in these Epistles is so wholly new, and the Doctrines contained in them fo perfectly remote from the Notions that Mankind were acquainted with, that most of the important Terms in it have quite another Signification from what they have in other Discourses: So that putting all together, we may truly fay, that the New Testament is a Book written in a Language peculiar to it felf.

To these Causes of Obscurity, common to St. Paul with most of the other Penmen of the several Books of the New Testament, we may add those that are peculiarly his, and owing to his Stile and Temper. He was, as 'tis visible, a Man of quick Thought, warm Temper, mighty well vers'd in the Writings of the Old Testament, and full of the Doctrine of the New: All this put together, suggested Matter to him in abundance, on those Subjects which came in his way; so that one may consider him, when he was writing, as beset with a Crowd of Thoughts, all striving for Utterance. In this Posture of Mind it was almost impossible for him to keep that slow Pace, and observe minutely that Order and Method of ranging

ranging all he faid, from which refults an easy and obvious Perspicuity. To this Plenty and Vehemence of his, may be imputed those many large Parentheses, which a careful Reader may observe in his Epistles. Upon this Account also it is. that he often breaks off in the middle of an Argument, to let in some new Thought suggested by his own Words; which having purfued and explained, as far as conduced to his prefent Purpose, he reassumes again the Thread of his Discourse, and goes on with it, without taking any notice that he returns again to what he had been before faying; though fornetimes it be so far off, that it may well have slipt out of his Mind, and requires a very attentive Reader to observe, and so bring the disjointed Members together, as to make up the Connection, and fee how the scatter'd Parts of the Discourse hang together in a coherent, well-greeing Sense, that makes it all of a Piece.

Besides the Disturbance in perusing St. Paul's Epistles, from the Plenty and Vivacity of his Thoughts, which may obscure his Method, and often hide his Sense from an unwary, or over-hasty Reader; the frequent changing of the Personage he speaks in, renders the Sense very uncertain, and is apt to mislead one that has not fome Clue to guide him: Sometimes by the Pronoun I, he means himself, sometimes any Christian; fometimes a 7ew, and fometimes any Man, &c. If speaking of himself, in the first Person Singular, has so various Meanings, his Use of the first Person Plural, is with a far greater Latitude; sometimes designing himself alone, sometimes those with himself whom he makes Partners to the Epiftle; fometimes with himself comprehending the other Apostles, or Preachers of the Gospel, or Christians: Nay, sometimes he in that way speaks of the Converted Jews, other times of the Converted Gentiles, and sometimes of others, in a more or less extended Sense; every one of which varies the Meaning of the Place, and makes it to be differently underflood. I have forborn to trouble the Reader with Examples of them here: If his own Observation hath not already furnished him with them, the following Paraphrase and Notes, I suppose, will satisfy him in the Point.

In the Current also of his Discourse, he sometimes drops in the Objections of others, and his Answers to them, without any Change in the Scheme of his Language, that might give Notice of any other speaking besides himself. This requires great Attention to observe; and yet, if it be neglected or over-look'd, will make the Reader very much mistake, and misunderstand his Meaning, and render the Sense very per-

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These are intrinsick Difficulties arising from the Text it self, whereof there might be a great many other named; as the Uncertainty, sometimes, who are the Persons he speaks to, or the Opinions or Practises which he has in his Eye; sometimes in alluding to them, sometimes in his Exhortations and Reproofs. But those above-mentioned being the chief, it may suffice to have opened our Eyes a little upon them; which, well examin'd, may contribute towards our Discovery of the rest.

To these we may subjoin two external Causes, that have made no small Increase of the Native and Original Dissiculties that keep us from an easy and affur'd Discovery of St. Paul's Sense, in many Parts of his Epistles; and those are,

First, The dividing of them into Chapters and Verses as we have done; whereby they are fo chopp'd and minc'd, and as they are now printed, stand so broken and divided, that not only the common People take the Verses usually for distinct Aphorisms, but even Men of more advanc'd Knowledge, in reading them, lose very much of the Strength and Force of the Coherence, and the Light that depends on it. Our Minds are so weak and narrow, that they have need of all the Helps and Affistances that can be procur'd, to lay before them undisturbedly, the Thread and Coherence of any Discourse; by which alone they are truly improv'd, and led into the genuine Sense of the Author. When the Eye is constantly disturb'd with loofe Sentences, that by their franding and separation, appear as fo many distinct Fragments, the Mind will have much ado to take in, and carry on in its Memory, an uniform Discourse of dependent Reasonings; especially having from the Cradle been used to wrong Impressions concerning them. and constantly accustom'd to hear them quoted as distinct Sentences, without any Limitation or Explication of their precise Meaning from the Place they stand in, and the Relation they bear to what goes before, or follows. These Divisions also have given occasion to the reading these Epistles by Parcels and in Scraps, which has farther confirm'd the Evil ariting from fuch Partitions. And, I doubt not, but every one will confess it to be a very unlikely Way to come to the Understanding of any other Letters, to read them Piece-meal, a Bit to day, and another Scrap to morrow, and fo on by broken Intervals; especially if the Pause and Cessation should be made, as the Chapters the Apostles Epistles are divided into, to end fometimes in the middle of a Discourse, and sometimes in the middle of a Sentence. It cannot therefore but be wondred at, that that should be permitted to be done to Holy Writ, which would visibly disturb the Sense, and hinder the Understanding of any other Book whatsoever. If Tully's Epiftles Epistles were so printed, and so used, I ask, whether they would not be much harder to be understood, less easy and less

pleafant to be read, by much, than now they are?

How plain foever this Abuse is, and what Prejudice soever it does to the Understanding of the Sacred Scripture; yet if a Bible was printed as it should be, and as the several Parts of it were writ, in continued Discourses where the Argument is continued, I doubt not but the feveral Parties would complain of it, as an Innovation, and a dangerous Change in the publishing those holy Books. And indeed, those who are for maintaining their Opinions, and the Systems of Parties by Sound of Words, with a Neglect of the true Sente of Scripture, would have reason to make and foment the Outcry: They would most of them be immediately disarm'd of their great Magazine of Artillery wherewith they defend themselves, and fall upon others. If the Holy Scripture were but laid before the Eyes of Christians in its due Connection and Confiftency, it would not then be so easy to snatch out a few Words, as if they were separate from the rest, to serve a Purpose, to which they do not at all belong, and with which they have nothing to do. But as the Matter now stands, he that has a Mind to it, may at a cheap Rate be a notable Champion for the Truth; that is, for the Doctrines of the Sect, that Chance or Interest has cast him into. He need but be furnished with Verses of Sacred Scripture, containing Words and Expressions that are but slexible (as all general, obscure and doubtful ones are) and his System that has appropriated them to the Orthodoxy of his Church, makes them immediately strong and irrefragable Arguments for his Opinion. This is the Penefit of Ioose Sentences, and Scripture crumbled into Verses, which quickly turn into independent Aphorisms. But if the Quotation in the Verse produc'd, were consider'd as a Part of a continued, coherent Discourse, and so its Sense were limited by the Tenor of the Context, most of these forward and warm Disputants would be quite stripp'd of those, which they doubt not now to call Spiritual Weapons; and they would have often nothing to fay that would not shew their Weakness, and manifestly fly in their Faces. I crave leave to fet down a Saying of the Learned and Judicious Mr. Selden: "In interpreting the Scripture, fays he, many do as " if a Man should see one have ren Pounds, which he rec-" kon'd by 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. meaning four was " but four Unites, and five five Unites, &c. and that he had " in all but ten Pounds: The other that fees him, takes not " the Figures together, as he doth, but picks here and there; " and thereupon reports, that he had five Pounds in one Bag, A 4

" and fix Pounds in another Bag, and nine Pounds in another " Bag, &c. when as, in truth, he has but ten Pounds in all. " So we pick out a Text, here and there, to make it serve " our Turn; whereas if we take it all together, and confider "what went before, and what followed after, we should find it meant no such Thing." I have heard sober Christians very much admire why ordinary, illiterate People, who were Professors, that shew'd a Concern for Religion, seem'd much more conversant in St. Paul's Epistles, than in the plainer, and, as it feem'd to them, much more intelligible Parts of the New-Testament: They confessed, that tho' they read St. Paul's Epistles with their best Attention, yet they generally found them too hard to be master'd; and they labour'd in vain so far to reach the Apostle's Meaning all along in the Train of what he faid, as to read them with that Satisfaction that arises from a Feeling that we understand and fully comprehend the Force and Reasoning of an Author; and therefore they could not imagine what those saw in them, whose Eyes they thought not much better than their own. But the Case was plain: These sober, inquisitive Readers, had a mind to see nothing in St. Paul's Epistles but just what he meant; whereas those others of a quicker and gayer Sight, could fee in them what they pleased. Nothing is more acceptable to Fancy than pliant Terms and Expressions, that are not obstinate; in such it can find its Account with Delight, and with them be illuminated, Orthodox, infallible at pleafure, and in its own way. But where the Sense of the Author goes visibly in its own Train, and the Words, receiving a determin'd Sense from their Companions and Adjacents, will not confent to give Countenance and Colour to what is agreed to be right, and must be supported at any rate, there Men of establish'd Orthodoxy do not so well find their Satisfaction. And perhaps, if it were well examin'd, it would be no very extravagant Paradox to fav, that there are fewer that bring their Opinions to the Sacred Scripture to be tried by that infallible Rule, than bring the Sacred Scripture to their Opinions, to bend it to them, to make it, as they can, a Cover and Guard of them. And to this Purpose, its being divided into Verses, and brought as much as may be into loose and general Aphorisms, makes it most useful and serviceable. And in this lies the other great Cause of Obscurity and Perplexedness, which has been cast upon St. Paul's Epistles from without.

St. Paul's Epistles, as they stand translated in our English Bibles, are now, by long and constant Use become a Part of the English Language, and common Phraseology, especially in Matters of Religion: This every one uses familiar-

ly, and thinks he understands; but it must be observed, that if he has a distinct Meaning when he uses those Words and Phrases, and knows himself what he intends by them, it is always according to the Sense of his own System, and the Articles or Interpretations of the Society he is engaged in. So that all this Knowledge and Understanding, which he has in the Use of these Passages of Sacred Scripture, reaches no farther than this, that he knows (and that is very well) what he himself says, but thereby knows nothing at all what St. Paul faid in them. The Apostle writ not by that Man's System, and so his Meaning cannot be known by it. This being the ordinary way of understanding the Epistles, and every Sect being perfectly Orthodox in its own Judgment, what a great and invincible Darkness must this cast upon St. Paul's Meaning to all those of that way, in all those Places where his Thoughts and Sense run counter to what any Party has espoused for Orthodox; as it must unavoidably to all. but one of the different Systems, in all those Passages that any way relate to the Points in Controverfy between them.

This is a Mischief, which, however frequent and almost natural, reaches fo far, that it would justly make all those who depend upon them, wholly diffident of Commentators; and let them see, how little Help was to be expected from them in relying on them for the true Sense of the Sacred Scripture, did they not take care to help to cozen themselves. by choosing to use and pin their Faith on such Expositors as explain the Sacred Scripture in favour of those Opinions that they before-hand have voted Orthodox, and bring to the Sacred Scripture, not for Trial, but Confirmation. No body can think that any Text of St. Paul's Epistles has two contrary Meanings; and yet so it must have to two different Men, who taking two Commentators of different Sects, for their respective Guides into the Sense of any one of the Epistles, shall build upon their respective Expositions. need go no farther for a Proof of it, than the Notes of the two celebrated Commentators on the New Testament, Dr. Hammond and Beza, both Men of Parts and Learning, and both thought by their Followers Men mighty in the Sacred Scriptures. So that here we fee the Hopes of great Benefit and Light from Expositors and Commentators, is in a great part abated; and those who have most need of their Help, can receive but little from them, and can have very little Affurance of reaching the Apostle's Sense by what they find in them, whilft Matters remain in the same State they are in at present. For those who find they need Help, and would borrow Light from Expositors, either consult only those who have the good luck to be thought found and Orthodox, avoiding those of different Sentiments from themseves in the great and approved Points of their Systems, as dangerous, and not fit to be meddled with; or elfe, with Indifferency, look into the Notes of all Commentators promiscuously. The first of these take Pains only to confim themselves in the Opinions and Tenets they have already; which, whether it be the way to get the true Meaning of what St. Paul deliver'd, is easy to determine. The others, with much more Fairness to themselves, though with reaping little more Advantage (unless they have something else to guide them into the Apostle's Meaning than the Comments themselves) seek Help on all Hands, and refuse not to be taught by any one, who cars to enlighten them in any of the dark Paffages. But here, though they avoid the Mischief which the others fall into, of being confin'd in their Sense, and seeing nothing but that in St. Paul's Writings, be it right or wrong; yet they run into as great on the other fide, and instead of being confirm'd in the Meaning, that they thought they faw in the Text, are diffracted with an hundred, fuggested by those they advised with; and fo, instead of that one Sense of the Scripture which they carried with them to their Commentators, return from them with none at all.

This, indeed, seems to make the Case desperate; for if the Comments and Expositions of pious and learned Men cannot be depended on, whither shall we go for Help? To which I answer, I would not be mistaken, as if I thought the labours of the Learned in this Case wholly lost, and fruitless. There is great Use and Benefit to be made of them, when we have once got a Rule to know which of their Expositions, in the great Variety there is of them, explains the Words and Phrases according to the Apostle's Meaning. 'Till then,'tis evident, from what is above said, they serve for the most part to no other Use, but either to make us find our own Sense, and not his, in St. Paul's Words, or else to find in them no

fettled Sense at all.

Here it will be ask'd, how shall we come by this Rule you mention? Where is that Touchstone to be had, that will shew us whether the meaning we ourselves put, or take as put by others upon St. Paul's Words in his Epistles, be truly his Meaning or no? I will not say the Way which I propose, and have in the following Paraphrase follow'd, will make us infallible in our Interpretations of the Apostle's Text: But this I will own, that till I took this Way, St. Paul's Epistles to me, in the ordinary Way of reading and studying them, were very obscure Parts of Scripture, that left me almost

almost every where at a loss; and I was at a great Uncertainty in which of the contrary Senses, that were to be found in his Commentators, he was to be taken. Whether what I have done, has made it any clearer and more visible now, I must leave others to judge. This I beg leave to say for my felf, that if some very sober, judicious Christians, no Strangers to the Sacred Scriptures, nay, learned Divines of the Church of England, had not professed, that by the Perusal of these following Papers, they understood the Epistles much better than they did before, and had not, with repeated Instances, pressed me to publish them, I should not have consented they should have gone beyond my own private Use, for which they were at first designed, and where they made me not repent my Pains.

If any one be so far pleased with my Endeavours, as to think it worth while to be informed what was the Clue I guided my self by through all the dark Passages of these Epistles, I shall minutely tell him the Steps by which I was brought into this way, that he may judge whether I proceeded rationally, upon right Grounds or no, if so be any thing in so mean an Example as mine, may be worth his Notice.

After I had found, by long Experience, that the reading of the Text and Comments in the ordinary Way, proved not fo fuccessful as I wish'd to the End propos'd, I began to suspect, that in reading a Chapter as was usual, and thereupon tometimes confulting Expositors upon some hard Places of it, which at that time most affected me, as relating to Points then under Confideration in my own Mind, or in Debate amongst others, was not a right Method to get into the true Sense of these Epistles. I saw plainly, after I began once to reflect on it, that if any one now should write me a Letter, as long as St. Paul's to the Romans, concerning fuch a Matter as that is, in a Stile as foreign, and Expressions as dubious as his feem to be; if I should divide it into fifteen or fixteen Chapters, and read of them one to day, and another to-morrow, &c. it was ten to one I should never come to a full and clear Comprehension of it. The way to understand the Mind of him that writ it, every one would agree, was to read the whole Letter through, from one End to the other, all at once, to fee what was the main Subject and Tendency of it; or if it had several Views and Purposes in it, not dependent one of another, nor in a Subordination to one chief Aim and End, to discover what those different Matters were, and where the Author concluded one, and began another; and it there were any Necessity of dividing the Epistles into Parts, to make the Boundaries of them.

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In Profecution of this Thought, I concluded it necessary, for the Understanding of any one of St. Paul's Epistles, to read it all through at one Sitting, and to observe, as well as I could, the Drift and Design of his writing it. If the first Reading gave me some Light, the second gave me more; and so I persisted on reading constantly the whole Epistle over at once, till I came to have a good general View of the Apostle's main Purpose in writing the Epistle, the chief Branches of his Discourse wherein he prosecuted it, the Arguments he used, and the Disposition of the whole.

This, I confess, is not to be obtained by one or two hasty Readings; it must be repeated again and again, with a close Attention to the Tenour of the Discourse, and a perfect Neglect of the Divisions into Chapters and Verses. On the contrary, the safest Way is to suppose, that the Epistle has but one Business, and one Aim, till by a frequent Perusal of it, you are forced to see there are distinct, independent Matters in it, which will forwardly enough shew themselves.

It requires so much more Pains, Judgment and Application, to find the Coherence of obscure and abstruse Writings, and makes them so much the more unfit to serve Prejudice and Pre-occupation when found, that it is not to be wondred that St. Paul's Epistles have with many passed rather for disjointed, loose pious Discourses, full of Warmth and Zeal, and Overslows of Light, rather than for calm, strong, coherent Reasonings, that carried a Thread of Argument and

Confistency all through them.

But this muttering of lazy, or ill disposed Readers, hindred me not from perfitting in the Course I had began: I continued to read the same Epistle over and over, and over again, till I came to discover, as appeared to me, what was the Drift and Aim of it, and by what Steps and Arguments St. Paul profecuted his Purpose. I remembred that St. Paul was miraculously called to the Ministry of the Gospel, and declared to be a chosen Vessel; that he had the whole Doctrine of the Gospel from God by immediate Revelation, and was appointed to be the Apostle of the Gentiles, for the propagating of it in the Heathen World. This was enough to perfuade me, that he was not a Man of loofe and shatter'd Parts, uncapable to argue, and unfit to convince those he had to deal with: God knows how to choose fit Instruments for the Bufiness he employs them in. A large Stock of Fewish Learning he had taken in at the Feet of Gamaliel; and for his Information in Christian Knowledge, and the Mysteries and Depths of the Dispensation of Grace by Jesus Christ, God himself had condescended to be his Instructer and Teacher.

The Light of the Gospel he had received from the Fountain and Father of Light himself, who, I concluded, had not furnished him in this extraordinary Manner, if all this plentiful Stock of Learning and Illumination had been in danger to have been loft, or proved useless, in a jumbled and confused Head; nor have laid up fuch a Store of admirable and ufeful Knowledge in a Man, who, for want of Method and Order, Clearnels of Conception, or Pertinency in Discourse, could not draw it out into Use, with the greatest Advantages of Force and Coherence. That he knew how to profecute his Purpose with Strength of Argument and close Reasoning. without incoherent Sallies, or the intermixing of Things foreign to his Bufiness, was evident to me from several Speeches of his recorded in the Acts: And it was hard to think that a Man that could talk with fo much Confiftency and Clearness of Conviction, should not be able to write without Confusion, inextricable Obscurity, and perpetual Rambling. The Force, Order and Perspicuity of those Discourses, could not be denied to be very visible: How then came it that the like was thought much wanting in his Epistles? And of this there appear'd to me this plain Reason: The Particularities of the History in which these Speeches are inserted, shew St. Paul's End in speaking; which being seen, casts a Light on the whole, and shews the Pertinency of all that he says. But his Epistles not being so circumstantiated; there being no concurring History that plainly declares the Disposition St. Paul was in; what the Actions, Expectations, or Demands of those to whom he writ, required him to speak to, we are no where told. All this, and a great deal more, necessary to guide us into the true Meaning of the Epiftles, is to be had only from the Epiftles themselves, and to be gather'd from thence with stubborn Attention, and more than common Application.

This being the only safe Guide (under the Spirit of God, that dictated these Sacred Writings) that can be rely'd on, I hope I may be excused, if I venture to say, that the utmost ought to be done to observe and trace out St. Paul's Reasonings; to follow the Thread of his Discourse in each of his Epistles; to shew how it goes on still directed with the same View, and pertinently drawing the several Incidents towards the same Point. To understand him right, his Inserences should be strictly observed; and it should be carefully examined from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent Writer; and Care, I think, should be taken in expounding of him, to shew that he is so. But though I say he has weighty Aims in his

Epistles, which he steadily keeps in his Eye, and drives at in all that he fays; yet I do not fay that he puts his Discourses nto an artificial Method, or leads his Reader into a Diffinction of his Arguments, or gives them notice of new Matter by rhetorical, or study'd Transitions. He has no Ornaments borrow'd from the Greek Eloquence; no Notions of their Philosophy mix'd with his Doctrine, to set it off. The inticing Words of Man's Wisdom, whereby he means all the studied Rules of the Grecian Schools, which made them fuch Mafters in the Art of Speaking, he, as he fays himfelf, I Cor. II. 4. wholly neglected: The Reason whereof he gives in the next Verse, and in other Places. But the Politeness of Language, Delicacy of Stile, Fineness of Expression, laboured Periods, artificial Transitions, and a very methodical Ranging of the Parts, with fuch other Imbellishments as make a Discourse enter the Mind smoothly, and strike the Fancy at first Hearing, have little or no Place in his Stile; yet Coherence of Discourse, and a direct Tendency of all the Parts of it, to the Argument in hand, are most eminently to be found in him. This I take to be his Character, and doubt not but he will be found to be fo upon diligent Examination. And in this, if it be fo, we have a Clue, if we will take the Pains to find it, that will conduct us with Surety thro' those seemingly dark Places, and imagined Intricacies, in which Chriflians have wander'd fo far one from another, as to find quite contrary Senses.

Whether a superficial Reading, accompanied with the common Opinion of his invincible Obscurity, has kept off some from feeking in him the Coherence of a Discourse, tending with close, strong Reasoning to a Point; or a seemingly more honourable Opinion of one that had been wrapp'd up into the Third Heaven, as if from a Man so warm'd and illuminated as he had been, nothing could be expected but Flashes of Light, and Raptures of Zeal, hinder'd others to look for a Train of Reasoning, proceeding on regular and cogent Argumentation, from a Man rais'd above the ordinary Pitch of Humanity to an higher and brighter way of Illumination; or elfe, whether others were loth to beat their Heads about the Tenor and Coherence in St. Paul's Discourses, which, if found out, possibly might set him at a manifest and irreconcileable Difference with their Systems; 'tis certain, that whatever hath been the Cause, this way of getting the true Sense of St. Paul's Epiftles, feems not to have been much made use of. or at least so thoroughly pursued as I am apt to think it deserves.

For, granting that he was full flor'd with the Knowledge of the Things he treated of, for he had Light from Heaven,

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it was God himself furnished him, and he could not want; allowing also that he had Ability to make use of the Knowledge which had been given him for the end for which it was given him, viz. the Information, Conviction, and Conversion of others; and, accordingly, that he knew how to direct his Discourse to the Point in hand, we cannot widely mistake the Parts of his Discourse employ'd about it, when we have any where found out the Point he drives at: Wherever we have got a View of his Defign, and the Aim he proposed to himself in Writing, we may be sure that fuch or fuch an Interpretation does not give us his genuine Sense, it being nothing at all to his present Purpose. Nay, among various Meanings given a Text, it fails not to direct us to the best, and very often to assure us of the true: For it is no Presumption, when one sees a Man arguing for this or that Proposition, if he be a sober Man, Master of Reason or common Sense, and takes any care of what he fays, to pronounce, with Confidence in feveral Cafes, that he could not talk thus or thus.

I do not yet so magnify this Method of studying St. Paul's Epiftles, as well as other Parts of Sacred Scripture, as to think it will perfectly clear every hard Place, and leave no Doubt unrefolved. I know Expressions now out of Use, Opinions of those Times, not heard of in our Days, Allusions to Customs lost to us, and various Circumstances and Particularities of the Parties, which we cannot come at, &c. must needs continue several Passages in the dark now to us at this distance, which shone with full Light to those they were directed to. But for all that, the studying of St. Paul's Epistles in the Way I have proposed, will, I humbly conceive, carry us a great length in the right Understanding of them, and make us rejoice in the Light we receive from those most useful Parts of Divine Revelation, by furnishing us with visible Grounds that we are not mistaken, whilst the Consistency of the Discourse, and the Pertinency of it to the Defign he is upon, vouches it worthy of our great Apostle. least, I hope, it may be my Excuse, for having endeavoured to make St. Paul an Interpreter to me of his own Epistles.

To this may be added another Help, which St. Paul himself affords us, towards the attaining the true Meaning contained in his Epistles. He that reads him with the Attention I propose, will easily observe, that as he was full of the Doctrine of the Gospel, so it lay all clear, and in order, open to his View. When he gave his Thoughts Utterance upon any Point, the Matter flow'd like a Torrent: But'tis plain, 'twas a Matter he was persectly Master of; he fully posses'd

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the entire Revelation he had receiv'd from God, had thoroughly digested it; all the Parts were formed together in his Mind into one well contracted, harmonious Body: So that he was no way at Uncertainty, nor ever in the least at a loss concerning any Branch of it. One may fee his Thoughts were all of a Piece in all his Epiftles; his Notions were at all Times uniform, and coustantly the same, tho' his Expressions very various: In them he feems to take great Liberty. This, at least, is certain, that no one seems less tied up to a Form of Words. If then having, by the Method before proposed, got into the Sense of the several Epistles, we will but compare what he fays, in the Places where he treats of the fame Subject, we can hardly be mistaken in his Sense, nor doubt what it was, that he believed and taught concerning those Points of the Christian Religion. I know it is not unusual to find a Multitude of Texts heaped up for the maintaining of an elpoused Proposition, but in a Sense often so remote from their true Meaning, that one can hardly avoid thinking that those who so used them, either sought not, or valued not the Sense: and were fatisfied with the Sound, where they could but get that to favour them. But a verbal Concordance leads not always to Texts of the same Meaning; trusting too much thereto will furnish us but with slight Proofs in many Cases: and any one may observe how apt that is to jumble together Passages of Scripture not relating to the same Matter, and thereby to disturb and unsettle the true Meaning of Holy Scripture. I have therefore faid, that we should compare together Places of Scripture treating of the same Point. Thus, indeed, one Part of the Sacred Text could not fail to give light unto another. And fince the Providence of God hath fo order'd it, that St. Paul has writ a great Number of Epiftles, which, tho' upon different Occasions, and to several Purposes, yet are all confined within the Business of his Apostleship, and so contain nothing but Points of Christian Instruction, amongst which he seldom fails to drop in, and often to enlarge on the great and distinguishing Doctrines of our holy Religion; which, if quitting our own Infallibility in that Analogy of Faith which we have made to our felves, or have implicitly adopted from some other, we would carefully lay together, and diligently compare and study, I am apt to think would give us St. Paul's System in a clear and indisputable Sense, which every one must acknowledge to be a better Standard to interpret his Meaning by, in any obscure and doubtful Parts of his Epiftles, if any fuch should still remain, than the System, Confession, or Articles of any Church or Society of Christians yet known; which, however pretended to be founded

ed on Scripture, are visibly the Contrivances of Men, (fallible both in their Opinions and Interpretations) and, as is vinble in most of them, made with partial Views, and adapted to what the Occasions of that Time, and the present Circumstances they were then in, were thought to require for the Support or Justification of themselves. Their Philosophy alfo has its Part in milleading Men from the true Sense of the Sacred Scripture. He that shall attentively read the Christian Writers after the Age of the Apostles, will easily find how much the Philosophy they were tinctured with, influenced them in their Understanding of the Books of the Old and New Testament. In the Ages wherein Platonism prevailed, the Converts to Christianity of that School, on all Occasions, interpreted Holy Writ according to the Notions they had imbib'd from that Philosophy. Aristotle's Doctrine had the same Effect in its Turn; and when it degenerated into the Peripateticism of the Schools, that too brought its Notions and Distinctions into Divinity, and affixed them to the Terms of the Sacred Scripture. And we may fee still how, at this Day, every one's Philosophy regulates every one's Interpretation of the Word of God. Those who are possessed with the Doctrine of Aerial and Ætherial Vehicles, have thence borrowed an Interpretation of the four first Verses of 2 Cor. V. without having any ground to think that St. Paul had the least Notion of any fuch Vehicles. 'Tis plain, that the teaching of Men Philosophy, was no Part of the Design of Divine Revelation; but that the Expressions of Scripture are commonly fuited, in those Matters, to the vulgar Apprehensions and Conceptions of the Place and People where they were delivered. And as to the Doctrine therein, directly taught by the Apostles, that tends wholly to the setting up the Kingdom of Jesus Christ in this World, and the Salvation of Mens Souls; and in this, 'tis plain, their Expressions were conformed to the Ideas and Notions which they had received from Revelation, or were consequent from it. We shall therefore in vain go about to interpret their Words by the Notions of our Philosophy, and the Doctrines of Men deliver'd in our Schools. This is to explain the Apostle's Meaning by what they never thought of whilst they were writing; which is not the way to find their Sense in what they deliver'd, but our own, and to take up from their Writings not what they left there for us, but what we bring along with us in our felves. He that would understand St. Paul right, must understand his Terms in the Sense he uses them; and not as they are appropriated, by each Man's particular Philosophy, to Conceptions that never enter'd the Mind of the Apostle. For Example;

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unded he that sha! I bring the Philosophy now taught and receiv'd, to the explaining of Spirit, Soul, and Body, mentioned 1 Thess. V. 23. will, I fear, hardly reach St. Paul's Sense, or represent to himself the Notions St. Paul then had in his Mind. That is what we should aim at in reading him, or any other Author; and till we, from his Words, paint his very Ideas and

Thoughts in our Minds, we do not understand him. In the Divisions I have made, I have endeavour'd, the best I could, to govern my felf by the Diversity of Matter. But, in a Writer like St. Paul, it is not so easy always to find precifely where one Subject ends, and another begins. He is full of the Matter he treats, and writes with Warmth; which usually neglects Method, and those Partitions and Paufes, which Men educated in the Schools of Rhetoricians usually observe. Those Arts of Writing St. Paul. as well out of Defign as Temper, wholly laid by: The Subject he had in hand, and the Grounds upon which it stood firm, and by which he inforced it, was what alone he minded; and, without folemnly winding up one Argument, and intimating any way that he began another, let his Thoughts. which were fully possess'd of the Matter, run in one continued Train, wherein the Parts of his Discourse were wove one into another. So that it is feldom that the Scheme of his Discourse makes any Gap; and therefore, without breaking in upon the Connection of his Language, 'tis hardly poffible to separate his Discourse, and give a distinct View of

I am far from pretending Infallibility in the Sense I have any where given in my Paraphrase or Notes; that would be to erect my felf into an Apostle, a Presumption of the highest Nature in any one that cannot confirm what he fays by Miracles. I have, for my own Information, fought the true Meaning, as far as my poor Abilities would reach: And I have unbiaffedly embraced what, upon a fair Enquiry, This I thought my Duty and Interest, appear'd fo to me. in a Matter of fo great Concernment to me. If I must believe for my felf, it is unavoidable that I must understand for my felf: For if I blindly, and with an implicit Faith, take the Pope's Interpretation of the Sacred Scripture, without examining whether it be Christ's Meaning, 'tis the Pope I believe in, and not in Christ; 'tis his Authority I rest upon; 'tis what he fays I embrace; for what his Christ fays, I neither know, nor concern my felf. 'Tis the same thing when I fet up any other Man in Christ's Place, and make him the authentic Interpreter of Sacred Scripture to my felf. He may possibly understand the Sacred Scripture as right as any Man,

his feveral Arguments in diffinct Sections.

Man, but I shall do well to examine my self, whether that which I do not know, nay which (in the way I take) I can never know, can justify me in making my self his Disciple, instead of Jesus Christ's, who of Right is alone, and ought to be, my only Lord and Master; and it will be no less Sacrilege in me to substitute to my self any other in his room, to be a Prophet to me, than to be my King or Priest.

The fame Reasons that put me upon doing what I have in these Papers done, will exempt me from all Suspicion of imposing my Interpretation on others. The Reasons that led me into the Meaning which prevail'd on my Mind, are fet down with it: As far as they carry Light and Conviction to any other Man's Understanding, so far I hope my Labour may be of some Use to him; beyond the Evidence it carries with it, I advise him not to follow mine, nor any Man's Interpretation. We are all Men liable to Errors, and infected with them; but have this fure Way to preserve our felves, every one from Danger by them, if, laying afide Sloth, Carelefness, Prejudice, Party, and a Reverence of Men, we betake our felves in earnest to the Study of the Way to Salvation, in those holy Writings wherein God has reveal'd it from Heaven, and propos'd it to the World; feeking our Religion where we are fure it is in Truth to be found, comparing spiritual Things with spiritual Things.

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PARAPHRASE and NOTES

ONTHE

EPISTLE of St. PAUL

Writ from
Ephefus
the Year of
our Lord
57. Of
Nero 3.

TO THE

GALATIANS.

STNOPSIS.

HE Subject and Design of this Epistle of St. Paul is much the same with that of his Epistle to the Romans, but treated in somewhat a different manner. The Business of it is to dehort and hinder the Galatians from bringing themselves under the Bondage of

the Mofaical Law.

St. Paul himself had planted the Churches of Galatia, and therefore referring (as he does Ch. i. 8, 9.) to what he had before taught them, does not in this Epistle lay down at large to them the Doctrine of the Gospel, as he does in that to the Romans; who having been converted to the Christian Faith by others, he did not know how far they were instructed in all those Particulars, which, on the occasion whereon he writ to them, it might be necessary for them to understand: And therefore, writing to the Romans, he sets before them a large and comprehensive View of the chief Heads of the Christian Religion.

He also deals more roundly with his Disciples the Galatians, than, we may observe, he does with the Romans, to whom he, being a Stranger, writes not in so familiar a Stile, nor in his Reproofs and Exhortations uses so much the Tone of a

Master, as he does to the Galatians.

St. Paul had converted the Galatians to the Faith, and erected several Churches among them in the Year of our Lord 51, between which, and the Year 57, wherein this Epistle was writ, the Disorders following were got into those Churches.

First, Some Zealots for the Jewish Constitution, had very near perswaded them out of their Christian Liberty, and made them willing to submit to Circumcision, and all the ritual Observances of the Jewish Church, as necessary under the Gospel: Ch. I. 7. III. 3. IV. 9, 10, 21. V. 1, 2, 6, 9, 10.

Secondly, Their Diffentions and Disputes in this matter had raised great Animosities amongst them, to the Disturbance of their Peace, and the setting them at Strife one with another:

Cb. V. 6, 13----15.

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The reforming them in these two Points seems to be the main Business of this Epistle, wherein he endeavours to establish them in a Resolution to stand firm in the Freedom of the Gospel, which exempts them from the Bondage of the Mosaical Law; and labours to reduce them to a sincere Love and Affection one to another; which he concludes with an Exhortation to Liberality, and general Beneficence, especially to their Teachers; Cb. VI. 6, 10. These being the Matters he had in his Mind to write to them about, he seems here as if he had done: But upon mentioning, v. 11. what a long Letter he had writ to them with his own Hand, the former Argument concerning Circumcision, which filled and warmed his Mind, broke out again into what we find, v. 12---17. of of the VIth Chapter.

SECT. I.

C H A P. I. 1 .--- 5.

INTRODUCTION.

CONTENTS.

THE general View of this Epistle plainly shews St. Paul's chief Design in it to be, to keep the Galatians from hearkening to those Judaizing Seducers, who had almost perswaded them to be Circumcised. These Perverters of the Gospel of Christ, as St. Paul himself calls them, v. 7. had, as may be gather'd from v. 8, and 10. and from Ch. V. 11. and other Passages of this Epistle, made the Galatians believe

that St. Paul himself was for Circumcision. Till St. Paul himself had set them right in this matter, and convinced them of the Falshood of this Aspersion, it was in vain for him by other Arguments to attempt the re-establishing the Galatians in the Christian Liberty, and in that Truth which he had preached to them. The removing therefore of this Calumny was his first Endeavour; and to that purpose this Introduction, different from what we find in any other of his Epiffles, is marvelloufly well adapted. He declares here at the entrance, very expresly and emphatically, that he was not sent by Men on their Errands; nay, that Christ in sending him did not so much as convey his Apostolick Power to him by the Ministry, or Intervention of any Man; but that his Commission and Instructions were all entirely from God, and Christ himself. by immediate Revelation. This of it felf was an Argument fufficient to induce them to believe, 1. That what he taught them when he first preached the Gospel to them, was the Truth, and that they ought to slick firm to that. 2. That he changed not his Doctrine, whatever might be reported of him. He was Christ's chosen Officer, and had no dependance on Men's Opinions, nor regard to their Authority or Favour, in what he preached; and therefore 'twas not likely he should preach one thing at one time, and another thing at another.

Thus this Preface is very proper in this place to introduce what he is going to fay concerning himself, and adds Force to his Discourse, and the Account he gives of himself in the

next Section.

PARAPHRASE.

TEXT.

PAUL (an Apostle not of Men to ferve their Ends, or carry on their Designs, nor receiving his Call, or Commission, by the intervention of any Man to whom he might be thought

PAUL an Apostle (not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead)

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1 2 Ουκ ἀπ' ἀνθρώπων, not of men, i. e. not fent by Men at their Pleasure, or by their Authority; not instructed by Men what to say or do, as we see Timothy and Titus were when sent by St. Paul: And Judas and Silas, sent by the Church of Jerusalem.

b' Ουδὶ δὶ ἀνθρώπε, nor by Man, i. e. His Choice and Separation to his Ministry and Apostleship, was so wholly an Act of God, and Christ, that there was no Intervention of any thing done by any

2 And all the brethren which are with me, unto the Churches of Galatia:

3 Grace be to you, and peace from God the Father; and from our Lord Jesus Christ;

4 Who gave himself for our Sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

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any Man to owe any respect, or deserence upon that account; but immediately from Jefus Christ, and from God the Father, who raised him up from the dead) and all the Brethren, that are with me, unto 2 the Churches of Galatia: Favour be 3 to you, and Peace from God the Father, and from our Lord Jesus Christ, who gave himself for our Sins, that he 4 might take us out of this present evil World, according to the Will and good Pleasure of God and our Father, to whom be Glory for ever and ever. 5 Amen.

Man in the Case, as there was in the Election of Matthias. All this we may see explain'd at large, v. 10--12. and v. 16, 17. and Cb. II. 6-9.

2 c Churches of Galatia. This was an evident Seal of his Apostleship to the Gentiles; since in no bigger a Country than Galatia, a small Province of the Lesser Asia, he had, in no long stay among them, planted several distinct Churches.

3 d Peace. The wishing of Peace in the Scripture-Language, is the wishing of all manner of Good.

4 °O ซพร รัฐรักษาละ รับนัส รัพ ซพี รับธามีของ สไมีของ ของพุวอบ. That be might take us out of this present evil World, or Age, so the Greek Words fignify: Whereby it cannot be thought, that St. Paul meant, that Christians were to be immediately removed into the other World. Therefore west, alw must fignify fomething else than present World, in the ordinary Import of those Words in English. And of 700. 1 Cor. II. 6, 8. and in other places, plainly fignifies the Jewish Nation, under the Mosaical Constitution; and it suits very well with the Apostle's design in this Epistle, that it should do so here. God has in this World but one Kingdom and one People. The Nation of the Jews were the Kingdom and People of God, whilst the Law flood. And this Kingdom of God under the Mosaical Constitution was call'd aiw of tos, this Age, or as it is commonly translated, this World, to which aim inequis, the present World, or Age, here answers. But the Kingdom of God, which was to be under the Messiah, wherein the Oeconomy and Constitution of the Jewish Church, and the Nation it felf, that in opposition to Christ adhered to it, was to SECT. II.

CHAP. I. 6 .---- 11. 21.

CONTENTS.

WE have above observed, that St. Paul's first Endeavour in this Epistle was to satisfy the Galatians, that the Report spread of him, that he preach'd Circumcision, was false. Till this Obstruction, that lay in his way, was removed, it was to no purpose for him to go about to disfuade them from Circumcifion, though that be what he principally aims at in this Epiffle. To flew them, that he promoted not Circumcifion, he calls their hearkening to those who persuaded them to be circumcifed, their being removed from him; and those that so persuaded them, Perverters of the Gospel of Christ, v. 6, 7. He farther affures them, that the Gospel which he preached every where was that, and that only, which he had received by immediate Revelation from Christ, and no Contrivance of Man, nor did he vary it to please Men: That would not confift with his being a Servant of Christ, v. 10. And he expresses such a firm Adherence to what he had received from Christ, and had preached to them, that he pronounces an Anathema upon himself, v. 8, 9. or any other Man or Angel, that should preach any thing else to them. To make out this to have been all along his Conduct, he gives an Account of himself for many Years backwards, even

be laid afide, is in the New Testament called alow we know, the World, or Age to come; fo that Christ's taking them out of the present World, may, without any Violence to the Words, be understood to fignify his fetting them free from the Mosaical Constitution. This is suitable to the Defign of this Epistle, and what St. Paul has declared in many other places. See Col. II. 14——17, and 20. which agrees to this Place, and Rom. VII. 4, 6. The Law is faid to be contrary to us, Col. II. 14. and to work Wrath, Rom. IV. 15. and St. Paul speaks very diminishingly of the ritual parts of it in many places: But yet, if all this may not be thought fufficient to justify the applying of the Epithet, Toungou, Evil, to it, that Scruple will be removed, if we take everage alow, this prefent World, here, for the Jewish Constitution and Nation together, in which Sense it may very well be called Evil, though the Apostle, out of his wonted Tenderness to his Nation, forbears to name them openly, and uses a doubtful Expression, which might comprehend the Heathen World also, though he chiefly pointed at the Jews.

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ven from the time before his Conversion: Wherein he shews, that from a zealous perfecuting Jew, he was made a Christian, and an Apostle by immediate Revelation; and that having no Communication with the Apostles, or with the Churches of Judea, or any Man for some Years, he had nothing to preach, but what he had receiv'd by immediate Revelation. Nay, when fourteen years after he went up to ferusalem, it was by Revelation; and when he there communicated the Gospel, which he preach'd among the Gentiles, Peter, James, and John, approved of it, without adding any thing, but admitted him as their Fellow-Apostle. So that in all this he was guided by nothing but Divine Revelation, which he inflexibly stuck to, so far, that he openly opposed St. Peter, for his Judaizing at Antioch. All which Account of himfelf tends clearly to shew, that St. Paul made not the least step towards complying with the Jews in favour of the Law, nor did, out of regard to Man, deviate from the Doctrine he had received by Revelation from God.

All the parts of this Section, and the Narrative contain'd in it, manifestly concenter in this, as will more fully appear, as we go through them, and take a closer view of them; which will shew us that the whole is so skilfully managed, and the Parts so gently slid into, that it is a strong, but not teemingly laboured Justification of himself, from the Impu-

tation of Preaching up Circumcifion.

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TEXT. PARAPHRASE.

6 I Marvel that ye are I Cannot but wonder that you are so 6 foon removed I soon f removed from me s, (who called

g From him that called you. These Words plainly point out himfelt. But then one might wonder how St. Paul came to use them;

Acts XVI. 6. And therefore St. Paul may be supposed to have planted these Churches there, in his Journey mentioned, Acts XVI. which was Anno Domini 51. He visited them again, after he had been at Jerusalem, Acts XVIII. 21—23. Anno Domini 54. From thence he returned to Ephesus, and staid there about two Years, during which time this Epistle was writ; so that counting from his last Visit, this Letter was writ to them within two or three Years from the time he was last with them, and had lest them confirmed in the Doctrine he had taught them; and therefore he might with reason wonder at their forsaking him so soon, and that Goipel he had converted them to.

called you into the Covenant of Grace which is in Christ) unto another fort of

7 Gospel; which is not owing to any thing else, but only this, that you are troubled by a certain fort of Men, who would overturn the Gospel of Christ, by making Circumcifion, and the keeping of the Law necessary under the

8 Gospel. But if even I my felf, or an Angel from Heaven should preach any thing to you for Gospel, different from the Gospel I have preach'd unto you,

9 let him be Accursed. I say it again to you, if any one, under pretence of the Gospel, preach any other thing to you than what you have received from

10 me, let him be Accursed k. For can it be doubted of me, after having done and fuffer'd fo much for the Gospel of Christ,

from him that called you into the Grace of Christ, unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gof-

pel of Christ.

8 But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accurfed.

9 As we faid before, fo fay I now again, if any man preach any other gospel unto you than that ye have received, let him be accurfed.

10 For do I now perfwade men, or God ? or

tl

fince it would have founded better to have faid, Removed from the Gospel I preach'd to you, to another Gospel, than removed from me that preach'd to you, to another Gospel. But if it be remembered that St. Paul's Defign here is to vindicate himself from the Asperfion cast on him, that he preached Circumcision, nothing could be more fuitable to that purpose, than this way of expressing himfelf.

7 h O our Egy and I take to fignify, which is not any thing else. The Words themselves, the Context, and the Business the Apostle is upon here, do all concur to give these Words the Sense I have taken them in. For, 1. If "O had referred to suayyexton, it would have been more natural to have kept to the Word "TEGON, and not have changed it into and 2. It can scarce be supposed by any one who reads what St. Paul says, in the following Words of this Verse, and the two adjoining; and also Chap. III. 4. and Ver. -4, and 7. that St. Paul should tell them, that what he would keep them from is not another Gospel. 3. It is suitable to St. Paul's Defign here to tell them, that to their being removed to another Gospel, no body else had contributed, but it was wholly owing to those Judaizing Seducers.

i See Atts XV. 1, 5, 23, 24.

9 Laccurfed. Tho' we may look upon the Repetition of the Anathema do I feek to please men? for if I yet pleased men, I should not be the servant of Christ,

11 But I certify you, brethren, that the gofpel which was preached of me, is not after man. Christ, whether I do now 1 at this time of day make my court to Men, or seek the favour m of God? If I had hitherto made it my Business to please Men, I should not have been the Servant of Christ, nor taken up the profession of the Gospel. But I certify you, Brethren, 11 that the Gospel which has been every where m preached by me, is not such as is pliant to human Interest, or can

Anathema here to be for the adding of force to what he fays, yet we may observe, that by joining himself with an Angel in the foregoing Verse, he does as good as tell them, that he is not guilty of what deserves it, by skilfully infinuating to the Galatians, that they might as well suspect an Angel might preach to them a Gospel different from his, i. e. a false Gospel, as that he himself should: and

then in this Verse lays the Anathema wholly and solely upon the Judaizing Seducers.

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10 1 Apl. Now, and zr: yet, cannot be understood without a reference to something in St. Paul's past Life; what that was, which he had particularly then in his Mind, we may fee by the account he gives of himself in what immediately follows, (viz.) That before his Conversion he was employ'd by Men in their Designs, and made it his business to please them, as may be seen, Alts IX. 1, 2. But when God called him, he-received his Commission and Instructions from him alone, and fet immediately about it without confulting any Man whatfoever, preaching that, and that only, which he had received from Christ. So that it would be fenfeless Folly in him, and no less than the forsaking his Master Jesus Christ, if he should now, as was reported of him, mix any thing of Mens with the pure Doctrine of the Gospel, which he had received immediately by Revelation from Jesus Christ, to please the Jews, after he had fo long preach'd only that; and had, to avoid all appearance or pretence to the contrary, fo carefully shun'd all communication with the Churches of Judea; and had not till a good while after, and that very sparingly, conversed with any, and those but a few of the Apostles themselves, some of whom he openly reproved for their Judaizing. Thus the Narrative subjoined to this Verse explains the now and yet in it, and all tends to the fame purpose.

m Πείδω translated perfwade, is sometimes used for making application to any one to obtain his good Will or Friendship; and hence Acts XII. 20. πείσαντες Βλάςον is translated, having made Blassus their Friend: The Sense here is the same which in 1 Thess. II. 4. he expresses in these Words, οὐχ ὡς ἀνθρώποι; ἀρεσκον λες ἀλλὰ τῷ Θεῷ,

not as pleasing Men but God.

11 To ευαγγελισθέν όπ' έμου, which has been preached by me : This being

be accommodated to the pleafing of
Men. (For I neither received it from
Man, nor was I taught it by any one
as his Scholar) but it is the pure and
unmixed immediate Revelation of Je-

fus Christ to me. To satisfy you of this, my Behaviour, whilst I was of the Jewish Religion, is so well known, that I need not tell you, how excessive violent I was in Persecuting the Church of God, and destroyed it all I could;

ordinary Zeal for the Traditions of my Fore-fathers, I out-stripp'd many Students of my own Age and Nation, in

(who separated me from my Mother's Womb, and by his especial Favour called me to be a Christian, and a Preacher of the Gospel) to reveal his Son to

the Gentiles, I thereupon applied not my felf to any Man q for advice what

17 to do: Neither went I up to Jerusalem, to those who were Apostles before me, to see whether they approved my Doctrine, or to have farther Instructions from them: But I went immediately 12 For I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ.

of my Conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it;

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my Fathers.

15 But when it pleafed God who feparated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem, to them which were Apostles before me, but I went into Arabia, and returned again unto Damascus.

being spoken indefinitely, must be understood in general every where, and so is the Import of the foregoing Verse.

15 ° Separated. This may be understood by Jer. I. 5. P Called. The History of this Call, see Ass IX. 1, &c. 16 9 Fless and Blood is used for Man, see Epb. VI. 12.

For advice: This, and what he fays in the following Verse, is to evidence to the Galatians the full Assurance he had of the Truth and Persection of the Gospel, which he had received from Christ by immediate Revelation; and how little he was disposed to have any regard 18 Then after three years I went up to Jerusalem to see Peter, and abode with him sifteen days.

19 But other of the apostles faw I none, fave James the Lord's

brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face unto the Churches of Judea, which were in Christ.

23 But they had heard only, That he which perfecuted us in times past, now preached the faith which once he destroyed.

24 And they glorified God in me.

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Then after three Years I went up to 18 Jerusalem, to see Peter, and abode with him sifteen Days. But other of the 19 Apostles saw I none but James, the Brother of our Lord. These things 20 that I write to you, I call God to witness, are all true; there is no Falshood in them. Afterwards I came into the 21 Regions of Syria, and Cilicia. But 22

mediately unto Arabia, and from

Regions of Syria, and Cilicia. But 22 with the Churches of Christ in Judea, I had had no Communication, they had not so much as seen my Face ; only they had heard that I who sormer-23

ly persecuted the Churches of Christ, did now preach the Gospel, which I once endeavoured to suppress and extirpate. And they glorified God upon 24

my account.

regard to the pleasing of Men in Preaching it; that he did not so much as communicate or advise with any of the Apostles about it, to see whether they approved of it.

17 s Eidéws, immediately, tho' placed just before of and producté une I conferred not, yet it is plain by the Sense and Design of St. Paul here, that it principally relates to, I avent into Arabia; his Departure into Arabia, presently upon his Conversion, before he had consulted with any body, being made use of, to shew that the Gospel he had received by immediate Revelation from Jesus Christ, was compleat, and sufficiently instructed and enabled him to be a Preacher and an Apostle to the Gentiles, without borrowing any thing from any Man, in order thereunto, no not from any of the Apostles, no one of whom he saw till three Years after.

18 t Three Years, i. e. from his Conversion.

22 v In Christ, i. e. Believing in Christ, see Rom. XVI. 7.

w This which he fo particularly takes notice of, does nothing to the proving that he was a true Apostle, but serves very well to shew, that in what he preached, he had no Communication with those of his own Nation, nor took any care to please the Jews.

CHAP.

CHAP. II.

Then fourteen years after I went up again to Jerusalem, with Barnabas, and took Titus also with me.

- 2 And I went up by Revelation, and there laid before them the Gospel which I preached to the Gentiles, but privately to those who were of Note and Reputation amongst them, lest the pains that I have already taken, or should take in the Gospel, should be in vain.
- 3 But the Golpel, modified in value.
 3 But the Golpel which

Then fourteen years after, I went up again to Jeru-falem, with Barnabas, and took Titus with me alfo.

2 And I went up by revelation, and communicated unto them that gospel which I I preach among the Gentiles, but privately to them which were of reputation, left by any means I should run, or had run in vain.

3 But neither Titus,

2 x I communicated. The Conference he had in private with the chief of the Church of Jerusalem, concerning the Gospel which he preach'd among the Gentiles, feems not to have been barely concerning the Doctrine of their being free from the Law of Moses: That had been openly and hotly disputed at Antioch, and was known to be the Business they came about to Jerusalem; but it is probable it was to explain to them the whole Doctrine he had received by Revelation, by the Fulness and Perfection whereof, (for it is faid, ver. 6. that in that Conference they added nothing to it) and by the Miracles he had done in Confirmation of it (fee ver. 8.) they might fee and own what he preached to be the Truth, and him to be one of themselves, both by Commission and Doctrine, as indeed they did. 'Autois, them, fignifies those at Jerusalem: אמד וצומט שב דסון לסמחטים, are exegetical, and shew the particular Manner and Persons, and import nempe privatim eminentioribus. 'Twas enough to his purpose to be owned by those of greatest Authority, and to we fee he was by James, Peter and John, ver. 9. and therefore it was fafest and best to give an account of the Gospel he preach'd in private to them, and not publickly to the whole Church.

Running, St. Paul uses for taking Pains in the Gospel, see Cal. II. 16. A Metaphor, I suppose, taken from the Olympic Games, to express his utmost Endeavours to prevail in propagating the Gospel.

Invair. He feems here to give two Reasons why at last, af-

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who was with me, being a Greek, was compelled to be circumcifed:

4 And that because of false brethren unawhich I preach'd to the Gentiles, to the eminent Men of the Church at Jerusalem, yet neither Titus, who was with me, being a Greek, was forced to be Circumcised. Nor b did I yield any thing one Moment by way of Sub-

ter fourteen Years, he communicated to the Chief of the Apostles at Jerusalem, the Gospel that he preach'd to the Gentiles, when, as he shews to the Galatians, he had formerly declined all Communication with the convert Jews. 1. He seems to intimate, That he did it by Revelation. 2. He gives another Reason, viz. That is he had not communicated, as he did, with the leading Men here, and satisfied them of his Doctrine and Mission, his Opposers might unsettle the Churches he had, or should plant, by urging, that the Apostles knew not what it was that he preached, nor had ever owned it for the Gospel, or him for an Apostle. Of the Readiness of the Judaizing Seducers to take any such Advantage against him, he had lately an Example in the Church of Corinth.

3 2 our quayraoby is rightly translated, was not compelled, a plain Evidence to the Galatians that the circumcifing of the convert Gentiles was no part of the Gospel which he laid before these Men of Note, as what he preach'd to the Gentiles. For if it had, Titus must have been circumcifed; for no part of his Gospel was blamed, or altered by them, ver. 6. Of what other use his mentioning this of Titus here can be, but to shew to the Galatians that what he preach'd contain'd nothing of circumcifing the convert Gentiles. it is hard to find. If it were to flew that the other Apostles, and Church at Jerusalem, dispensed with Circumcision, and other ritual Observances of the Mosaical Law, that was needless; for that was fufficiently declared by their Decree, Acts XV. which was made and communicated to the Churches before this Epistle was writ, as may be feen, Acts XVI. 4. much less was this of Titus of any force to prove that St. Paul was a true Apostle, if that were what he was here labouring to justify. But considering his Aim here to be the clearing himself from a Report that he preach'd up Circumcifion, there could be nothing more to his purpose than this Inflance of Titus, whom, uncircumcifed as he was, he took with him to Jerusalem; uncircumcised he kept with him there, and uncircumcifed he took back with him when he returned. This was a strong and pertinent Instance to persuade the Galatians, that the Report of his preaching Circumcifion was a mere Aspersion.

4 b ou δε, Neither, in the 3d Verse, according to Propriety of Speech, ought to have a Nor to answer it, which is the ou'se, nor, here; which so taken, answers the Propriety of the Greek, and very much clearstheSense; ου δε Τίτος ήναγκάσθη, ου δε πολς ώραν τιξαμεν Neither was Titus compelled, nor did we yield to them a Moment.

jection

jection c to the Law, to those false Brethren, who by an unwary admittance were slily crept in to spy out our Liberty from the Law, which we have under the Gospel; that they might bring us into Bondage d to the Law. But I stood my ground against it, that the Truth c of the Gospel might remain f among you. But as for those

wares brought in, who came in privily to fpy out our liberty, which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you.

6 But of these, who

Tη ὑποταγη. by Subjection. The Point those false Brethren contended for, was, That the Law of Moses was to be kept, see Acts XV. 5. St. Paul, who on other Occasions was so complaisant, that to the Jews he became as a Jew, to those under the Law as under the Law, (see 1 Cor. IX. 19—22.) yet when Subjection to the Law was claim'd as due in any case, he would not yield the least matter; this I take to be his meaning of οὐδὶ εἶξαμεν τη ὑποταγη, for where compliance was desired of him upon the account of Expedience, and not of Subjection to the Law, we do not find him stiff and inflexible, as may be seen, Acts XXI. 18—26. which was after the writing of this Epistle.

Bondage. What this Bondage was, see Acts XV. 1, 5, 10. 5 The Truth of the Gospel. By it he means here the Doctrine of Freedom from the Law; and so he calls it again, ver. 14. and

chap. III. 1. and IV. 19.

f Might remain among you. Here he tells the reason himself why he yielded not to those Judaizing false Brethren: It was, that the true Doctrine which he had preach'd to the Gentiles, of their Freedom from the Law, might stand firm. A convincing Argument

to the Galatians, that he preach'd not Circumcifion.

4, 5. And that, to whom. There appears a manifest Difficulty in these two Verses, which has been observed by most Interpreters, and is by several ascribed to a Redundancy, which some place in &, in the beginning of ver. 4. and others to os, in the beginning of ver. 5. The relation between os &, ver. 3. and os ver 5. methinks, puts an easy end to the Doubt, by the shewing St. Paul's Sense to be, that he neither circumcised Titus, nor yielded in the least to the talse Brethren: he having told the Galatians, that upon his laying before the Men of most Authority in the Church at Jerusalem, the Dostrine which he preach'd, Titus was not circumcised; he, as a farther Proof of his not preaching Circumcision, tells them how he carried it towards the salse Brethren, whose Design it was to bring

it maketh no matter to me: God accepteth no man's person) for they who feemed to be fomeaubat, in conference added nothing to me.

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feemed to be somewhat, those who were really Men h of Emi-(whatfoever they were, nency and Value, what they were heretofore it matters not at all to me: God accepts not the Person of any Man, but communicates the Gospel to whom he pleases, as he has done to me by Revelation, without their help; for in their Conference with me they added nothing to me, they taught me nothing new, nor that Christ had not taught me before, nor had they any thing to object against what

the convert Gentiles into Subjection to the Law. And, or Moreover (for to 32 often fignifies) fays he in regard to the false Bretbren, &c. Which way of entrance on the matter would not admit of other after it to answer odd ver. 3. which was already writ; but without of the Negation must have been expressed by our, as any one will perceive, who attentively reads the Greek Original. And thus of, may be allowed for an Hebrew Pleonasm, and the reason of it to be the preventing the former of to fland alone to the disturbance of the

6. 8 He that considers the beginning of this Verse, ἀπὶ δὲ τῶν δοκούντων, with regard to the Δ. λ δὶ τους ΨευδαδέλΦες, in the beginning of the 4th Verse, will easily be induced by the Greek Idiom to conclude, that the Author, by these Beginnings, intimates a plain Distinction of the Matter separately treated of, in what follows each of them, (viz.) what passed between the false Brethren and him, contained in ver. 4, and 5. and what passed between the chief of the Brethren and him, contained ver. 6--- 10. And therefore some (and I think with reason) introduce this Verse with these Words, Thus we behaved ourselves towards the false Brethren: But, &c.

h Tou donoivrou ei vai T:, our Translation renders, who feemed to be somewhat, which however it may answer the Words, yet to an English Ear it carries a diminishing and ironical Sense, contrary to the meaning of the Apostle, who speaks here of those for whom he had a real Esteem, and were truly of the first Rank; for it is plain by what follows, that he means Peter, James and John. Besides, οι δοκούντες being taken in a good Sense, ver. 2. and translated those of Reputation, the same Expression should have been kept to in rendring ver. 6. and 3. where the same Term occurs again three times, and may be presumed in the same Sense that it was at first used in, ver. 2.

1 Every body fees that there is fomething to be supplied to make up the Sense; most Commentators that I have seen, add these Words, I learned nothing. But then that enervates the Reason that follows:

7 I preached to the Gentiles. But on the contrary, k James, Peter and John, who were of Reputation, and justly esteemed to be Pillars, perceiving that the Gospel which was to be preach'd to the Gentiles, was committed to me, as that which was to be preach'd to the 8 Fews, was committed to Peter; (For he

that had wrought powerfully in Peter

7 But contrariwife, when they faw that the Gospel of the Uncircumcifion was committed unto me, as the Gospel of the circumcifion was unto Peter,

8(For he that wrought effectually in Peter to the apostleship of the cir-

For in Conference they added nothing to me; giving the same Thing as a Reason for itself, and making St. Paul talk thus, I learnt nothing of them, for they taught me nothing. But it is very good reafoning, and fuited to his purpose, that it was nothing at all to him, how much those great Men were formerly in Christ's Favour; this hindred not but that God, who was no Respecter of Persons, might reveal the Gospel to him also, as 'twas evident he had done, and that in its full Perfection. For those great Men, the most eminent of the Apostles, had nothing to add to it, or except against it. This was proper to perfuade the Galatians, that he no where in his Preaching receded from that Doctrine of Freedom from the Law, which he had preach'd to them, and was fatisfied it was the Truth, even before he had conferred with these Apostles. The bare supplying of & in the beginning of the Verse, takes away the necessity of any fuch Addition. Examples of the like Elleipses we have, Matt. xxvii. 9. where we read, and view for or de deto view; and John xvi. 17. εκ τῶν μαθητῶν, for ¿ι εκ τῶν μαθητῶν: and so here taking ἀπο τῶν δοκούντων, to be for δι ἀπό των δοκούντων, all the Difficulty is removed; and St. Paul having in the foregoing Verse ended the Narrative of his Deportment towards the false Brethren, he here begins an Account of what passed between him and the chief of the Apostles.

7 k Peter, James and John, who 'tis manifest by ver. 9. are the Perions here spoken of, seem of all the Apostles to have been most in Esteem and Favour with their Master during his Conversation with them on Earth. See Mark v. 37. and ix. 2. and xiv. 33. " Eut " yet that, fays St. Paul, is of no moment now to me. The Gofpel which I preach, and which God, who is no Respecter of " Persons, has been pleased to commit to me by immediate Reve-" lation, is not the less true, nor is there any reason for me to re-" cede from it in a Tittle; for these Men of the first Rank could " find nothing to add, alter, or gainfay in it." This is fuitable to St. Paul's Delign here, to let the Galatians see that as he in his Carriage had never favour'd Circumcifion, fo neither had he any reason by preaching Circumcision to forsake the Doctrine of Liberty from the Law, which he had preached to them as a Part of that

Gospel which he had received by Revelation.

8 1 Everyheas, avorking in, may be understood here to fignify,

Decree.

cumcifion, the fame was mighty in me towards the Gentiles)

9 And when James; Cephas and John, who feemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right Hands of fellowship; that we should go unto the heathen, and they unto the circumcifion.

which I also was forward to do.

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11 But when Peter was

to his executing the Office of an Apostle to the Jews, had also wrought powerfully in me in my Application and Apostleship, to the Gentiles); And knowing m the Favour that was bestowed on me, gave me and Barnabas the right Hand " of Fellowship, that we should preach the Gospel to the Gentiles, and they to the Children of Ijrael. All 10 that they proposed was, that we should remember to make Collections among the Gentiles, for the Poor Christians of Indea; which was a thing that of my 10 Only they would felf I was forward to do. But when II that we should remem- Peter came to Antioch, I openly oppober the poor; the same sed o him to his Face. For indeed he D 2

both the Operation of the Spirit upon the Mind of St. Peter and St. Paul, in sending them, the one to the Jews, the other to the Gentiles; and also the Holy Ghost bestowed on them, whereby they were enabled to do Miracles for the Confirmation of their Doctrine. In neither of which St. Paul, as he shews, was inferior, and lo had as authentic a Seal of his Mission and Doctrine.

9 m Kal and, copulates moving, in this Verle, with 1364-Tes feeing, ver. 7. and makes both of them to agree with the Nominative Case to the Verb "Some gave, which is no other but fames, Cephas, and John, and so justifies my transferring those Names to ver. 7. for the more easy Construction and Understanding of the Text, though St. Paul defers the naming of them, till he is, as it were against his Will, forced to it before the end of his Discourse.

" The giving the right Hand was a Symbol amongst the Jews, as well as other Nations, of Accord, and admitting Men into Fel-

lowship. 11 º I opposed him. From this Opposition to St. Peter, which they suppose to be before the Council at Jerusalem, some would have it, that this Epiftle to the Galatians was writ before that Council; as if what was done before the Council could not be mentioned in a Letter writ after the Council. They also contend, that this Journey mentioned here by St. Paul, was not that wherein he and Barnabas went up to that Council to Jerusalem, but that mentioned Acts xi. 30. but this with as little ground as the former. The strongest Reason they bring is, that, if this Journey had been to the Council, and this Letter, after that Council, St. Paul would not certainly have omitted to have mentioned to the Galatians that 12 was to be blamed. For he conversed come to Antioch, I withthere familiarly with the Gentiles, and eat with them till some Jews came thither from fames, then he withdrew and separated from the Gentiles, for fear of those who were of the Circumcision:

13 And the rest of the Fews joined also with him in this Hypocrify, infomuch that Barnabas himself was carried away with the Stream, and dissembled as they

But when I faw they conformed not their Conduct to the Truth P of the Gospel, I said unto Peter before them all, If thou, being a Jew, takest the Liberty fometimes to live after the manner of the Gentiles, not keeping to those Rules which the 'fews observe, why dost thou constrain the Gentiles to conform themselves to the Rites, and manner of living

flood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and feparated himself, fearing them which were of the circumcifion.

13 And the other Jews diffembled likewife with him; infomuch that Barnabas also was carried away with their diffimulation.

14 But when I faw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a lew,

To which I answer, 1st, The mention of it was superfluous, for they had it already, see Acts xvi. 4. 2dly, The mentioning of it was impertinent to the defign of St. Paul's Narrative here. For it is plain that his Aim in what he relates here of himself, and his past Actions, is to shew, that having received the Gospel from Christ by immediate Revelation, he had all along preached that, and nothing but that, every where; fo that he could not be suppofed to have preached Circumcifion, or by his Carriage to have flewn any subjection to the Law; all the whole Narrative following being to make good what he fays, Chap. i. 11. That the Gospel which he preached was not accommodated to the humouring of Men; nor did he feek to please the Jews (who are the Men here meant) in what he taught. Taking this to be his Aim, we shall find the whole Account he gives of himself, from that 11th ver. of Chap, i. to the End of this 2d, to be very clear and easy, and very proper to invalidate the Report of his preaching Circumcifion.

14 P Αλλήθεια του 'suayyelis, The Truth of the Gospel, is put here for that Freedom from the Law of Moses, which was a part of the true Doctrine of the Gospel: For it was in nothing else but their undue and timorous observing some of the Mosaical Rites, that St. Paul here blames St. Peter, and the other Judaizing Converts at Antioch. In this Sense he uses the Word Truth, all along through

this

livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the lews?

15 We who are Jews by nature, and not finners of the Gentiles,

16 Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we feek to be justified by Christ, we ourselves also are found finners, is therefore Christ the minifter of fin? God forbid.

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gh his living of the Jews? We who are by 15 9 Nature Jews, born under the the Instruction and Guidance of the Law. God's peculiar People, and not of the unclean and profligate Race of the Gentiles, abandoned to Sin and Death: knowing that a Man cannot be justified 16 by the Deeds of the Law, but folely by Faith in Jesus Christ; even we have put ourselves upon believing on him, and embraced the profession of the Gospel for the attainment of Justification by Faith in Christ, and not by the Works of the Law: But if we feek to be justi- 17 fied in Christ, even we ourselves also are found unjustified Sinners , (for fuch are all those who are under the Law. which admits of no Remission nor Justification) is Christ therefore the Minister of Sin? Is the Difpensation by him a Dispensation of Sin, and not of Righteousness? Did he come into the World. that those who believe in him should still remain Sinners, i.e. under the Guilt of their Sins, without the benefit of Justification?

this Epistle, as Chap. ii. 5, 14. and iii. 1. and v. 7. infisting on it, that this Doctrine of Freedom from the Law, was the true Gofpel.

15 9 Outer 18 daios, Jews by Nature. What the Jews thought of themselves in contradistinction to the Gentiles, see Rom. ii. 17, 23.

17 Sinners. Those who are under the Law, having once transgreffed, remain always Sinners unalterably fo in the Eye of the Law; which excludes all from Justification. The Apostle, in this Place, argues thus; " We Jews, who are by birth God's holy People, and " not as the profligate Gentiles, abandon'd to all manner of Pollu-" tion and Uncleanness, not being nevertheless able to attain Righ-" teousness by the Deeds of the Law, have believ'd in Christ, that " we might be justified by Faith in him. But if even we who have " betaken ourselves to Christ for Justification, are ourselves found " to be unjustified Sinners, liable still to Wrath, as also under the " Law, to which we subject ourselves; what deliverance have we " from Sin by Christ? None at all: We are as much concluded " under Sin and Guilt, as if we did not believe in him. So that by

" joining him and the Law together for Justification, we shut our

18 cation? By no means. And yet certain it is, if I who quitted the Law, to put myfelf under the Gospel, put myfelf again under the Law, I make myfelf a Transgressor, I re-assume again the Guilt of all my Transgressions; which by the Terms of that Covenant of Works, I cannot be justified from.

by Faith in Christ am discharged ' from the Law, that I might be appropriated ' to God, and live acceptably to him in his Kingdom, which he has now set up

20 under his Son. I, a Member of Christ's Body,

18For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: neverthe-

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" felves out from Justification, which cannot be had under the Law, and make Christ the Minister of Sin, and not of Justification; which God forbid."

18 5 Whether this be a part of what St. Paul said to St. Peter, or whether it be addressed to the Galatians, St. Paul, by speaking in his own Name, plainly declares, that if he sets up the Law again, he must necessarily be an Offender; whereby he strongly infinuates to the Galatians, that he was no Promoter of Circumcision, especially when what he says, Chap. v. 2--4. is added to it.

19 t By the Tenor of the Law itself. See Rom. iii. 21. Gal. iii.

24, 25, & iv. 21, &c.

Being discharged from the Law, St. Paul expresses by Dead to

the Law ? compare Rom. vi. 14. with vii. 4.

w Live to God. What St. Paul fays here, feems to imply, that living under the Law, was to live not acceptably to God; a strange Doctrine certainly to the Jeans, and yet it was true now under the Gospel: For God having put his Kingdom in this World wholly under his Son, when he raifed him from the Dead, all who after that would be his People in his Kingdom, were to live by no other Law but the Gospel, which was now the Law of his Kingdom. And hence we see God cast off the Jews, because, sticking to their old Constitution, they would not have this Man reign over them : So that what St. Paul fays here, is in effect this; " By believing " in Christ, I am discharg'd from the Mosaical Law, that I may " wholly conform myfelf to the Rule of the Gospel, which is now "the Law, which must be owned and observed by all those who, as God's People, will live acceptably to him." This, I think, is visibly his meaning, though the accustoming himself to Antithefes may possibly be the reason why, after having said, I am dead to the Law, he expresses his putting himself under the Gospel, by living to God.

less I live; yet not I, but Christ liveth in me: and the life which I now live in the sless, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Body, am crucified * with him: but tho' I am thereby dead to the Law, I nevertheless live; yet not I, but Christ liveth in me, i.e. the Life which I now live in the Flesh, is upon no other Principle, nor under any other Law, but that of Faith in the Son of God , who loved me, and gave himself for me. And in fo doing I avoid frustrating the 21 Grace of God; I accept of the Grace 2 and Forgiveness of God, as it is offered through Faith in Christ in the Gospel: But if I subject myself to the Law, as still in force under the Gospel, I do in effect frustrate Grace. For if Righteoufness be to be had by the Law, then Christ died to no purpose, there was no need of it 2.

20 * Crucified with Christ: See this explain'd, Rom. vii. 4. and vi. 2--14.

y i. e. The whole Management of myself is conformable to the Doctrine of the Gospel of Justification in Christ alone, and not by the Deeds of the Law. This and the former Verse seems to be spoken in opposition to St. Peter's owning a subjection to the Law of Moses, by his Walking, mentioned ver. 14.

21 2 Grace of God, see Chap. i. 6, 7. to which this seems here

opposed.

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In vain: Read this explained in St. Paul's own Words, Chap. v. 3---6.

SECT. III.

CHAP. III. 1-5.

CONTENTS.

BY the Account St. Paul has given of himself in the foregoing Section, the Galatians being furnish'd with Evidence sufficient to clear him in their Minds from the Report of his preaching Circumcision, he comes now, the Way being thus open'd, directly to oppose their being circumcised, and subjecting themselves to the Law. The first Argument he uses is, that they received the Holy Ghost, and the Gists of Miracles, by the Gospel, and not by the Law.

PARAPHRASE.

TEXT.

Ye foolish Galatians, who hath cast a Mist before your Eyes, that you should not keep to the Truth of the Gospel; you to whom the Sufferings and Death of Christ upon the Cross, hath been by me so lively represented, as if it had been actually done

2 ir your fight? This one Thing I defire to know of you, Did you receive the miraculous Gifts of the Spirit, by the Works of the Law, or by the Gospel 3 preach'd to you? Have you so little

Understanding, that having begun in the Reception of the Spiritual Doctrine of the Gospel, you hope to be advanced to higher Degrees of Perfection, and to

4 be compleated, by the Law d? Have you suffered so many things in vain; if at least you will render it in vain, by falling off from the Profession of the pure and uncorrupted Doctrine of the Gofpel, and apostatizing to Judaism? The

Gifts of the Holy Ghost that have been conferred

Poolifh Galatians, who hath bewitched you, that you fhould not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so soolish? Having begun in the spirit, are ye now made perfect by the slesh?

4 Have ye suffered fo many things in vain? if it be yet in vain.

5 He therefore that ministreth to you the Spirit, and worketh mi-

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Truth being used in this Epistle, as we have already noted, Chap. ii. 14. for the Dostrine of being free from the Law; which St. Paul had delivered to them: The reason whereof he gives Chap. v.

knowing, that when formerly he had preach'd Christ crucified, as knowing, that when formerly he had preach'd Christ crucified to them, he had shewn them, that by Christ's Death on the Cross, Believers were set free from the Law, and the Covenant of Works was remov'd, to make way for that of Grace. This we may find him inculcating to his other Gentile Converts. See Eph. ii. 15, 16. Col. ii. 14, 20. And accordingly he tells the Galatians, Chap. v. 2, 4. that if by Circumcision they put themselves under the Law, they were fallen from Grace, and Christ should profit them nothing at all: Things which they are supposed to understand at his writing to them.

³ d It is a way of speaking very familiar to St. Paul, in oppofing the Law to the Gospel, to call the Law Flesh, and the Gospel Spirit: The Reason whereof is very plain to any one conversant in his Epistles.

he it by the works of the law, or by the hearing of faith ?

racles among you, doth conferred upon you, have they not been conferred on you as Christians, profesfing Faith in Jesus Christ, and not as Observers of the Law? And hath not he, who hath convey'd these Gifts to you, and done Miracles amongst you, done it as a Preacher and Professor of the Gospel; the Jews, who stick in the Law of Moses, being not able by Virtue of that to do any fuch thing?

The Per on meant here by 6 Emixopuyou, he that ministreth, and Chap. i. 6. by i nanyous, he that called, is plainly St. Paul himself, though out of modesty he declines naming himself.

SECT. IV.

CHAP. III. 6-17.

CONTENTS.

I I S next Argument against Circumcision and Subjection to the Law, is, that the Children of Abraham, entitled to the Inheritance and Bleffing promited to Abraham and his Seed, are fo by Faith, and not by being under the Law, which brings a Curse upon those who are under it.

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6 Even as Abraham believed God, and it was accounted to him for righteouinels.

7 Know ye therefore that they which are of faith, the fame are the children of Abraham.

8 And the scripture torefeeing that God would justify the Heathen thro' faith, preached before the goipel unto Abraham, faying, In thee shall all nations be bleffed.

PARAPHRASE.

But to proceed. As Abraham believed 6 in God, and it was accounted to him for 7 Righteousness; so know ye, that those who are of Faith, i. e. who rely upon God and his Promifes of Grace, and not upon their own Performances, they are the Children of Abraham who shall inherit. And this is plain in the Scrip- 8 ture; for it being in the Purpose of God to justify the Gentiles by Faith, he gave Abraham a Fore-knowledge of the Gospel in these Words: f In thee all the Nations of the Earth shall be bleffed.

So

of So that they who are of g Faith are bleffed h with Abraham, who believed. But
as many as are of the Works of the
Law, are under the h Curse: For it is

Law, are under the b Curse: For it is written, b Cursed is every one who remaineth not in all things which are written in the Book of the Law, to do them.

II But that no Man is justified by the Law in the fight of God, is evident, for the

fays not so, the Law gives not Life to those who believe; but the Rule of the Law is, He that doth them, shall live in

them ". Christ hath redeemed us from the Curse of the Law, being made a Curse for us: For it is written, " Cursed is every one that hangeth on a Tree.

might come on the Gentiles through Jefus Christ; that we who are Christians might, believing, receive the Spirit that

9 So then they which be of faith, are bleffed with faithful Abraham.

of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

i i But that no man is justified by the law in the fight of God, it is evident: for the just shall live by faith.

12 And the law is not of faith: but, The man that doth them, shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

9. 10 g Of Faith, and of the Works of the Law: Spoken as of two Races of Men, the one as the genuine Posterity of Abraham, Heirs of the Promise, the other not.

h Bleffed, and under the Curse. Here again there is another Division (viz.) into the Bleffed, and those under the Curse; whereby is meant such as are in a State of Life, or Acceptance with God, or such as are exposed to his Wrath, and to Death. See Deut. xxx.

¹⁰ i Written Deut. xxvii. 26.

¹¹ k Hab. ii. 4.

^{12 1} See Acts xiii. 39.

m Lev. viii. 15.

¹³ n Deut. xxi. 23.

^{14 °} Blessing. That Blessing, ver. 8, 9, 14. Justification, ver. 11. Righteousness, ver. 21. Life, ver. 11, 12, 21. Inheritance, ver. 18. being the Children of God, ver. 26. are in effect all the same on the one side; and the Curse, ver. 13. the direct contrary on the other side, is so plain in St. Paul's Discourse here, that no body who reads it with the least Attention will be in any doubt about it.

of Abraham might come on the Gentiles through leius Christ; that we might receive the Promife of the Spirit thro' faith.

15 Brethren, I speak after the manner of men; tho' it be but a man's covenant, yet if it be confirmed, no man difannulleth or addeth thereto.

16 Now to Abraham and his feed were the promife made. He faith not, And to feeds, as of many; but as of one, And to thy feed, which is Christ.

17 And this I fay, that the covenant that was confirmed before of God

14 That the bleffing was promised P. Brethren, this is a 15 known and allowed Rule in human Atfairs, that a Promife or Compact, tho' it be barely a Man's Covenant, yet if it be once ratified, so it must stand; no body can render it void, or make any Alteration in it. Now to Abraham and 16 his Seed were the Promifes made. God doth not fay, and to Seeds ", as if he spoke of more Seeds than one, that were entitled to the Promite upon different Accounts; but only of one fort of Men, who upon one fole Account were that Seed of Abraham which was alone meant and concerned in the Promite: 10 that unto thy Seed ', defigued Christ, and his mystical Body s, i. e. those that become Members of him by Faith. This therefore I fay, that the Law, 17 which was not till 430 Years after, cannot disannul the Covenant that was long

P Promised. St. Paul's Argument to convince the Galatians, that they ought not to be circumcifed, or submit to the Law, from their having received the Spirit from him, upon their having received the Gospel which he preached to them, ver. 2, and 5. stands thus: The Bleffing promised to Abraham, and to his Seed, was wholly upon the account of Faith, ver. 7. There were not different Seeds, who should inherit the Promise, the one by the Works of the Law, and the other by Faith; for there was but one Seed, which was Christ, ver. 16. and those who should claim in and under him by Faith. Among those there was no distinction of Jew and Gentile. They, and they only, who believ'd, were all one and the fame true Seed of Abraham, and Heirs according to the Promise, ver. 28, 29. And therefore the Promise made to the People of God, of giving them the Spirit under the Gospel, was performed only to those who believed in Christ: A clear Evidence that it was not by putting themselves under the Law, but by Faith in Jesus Christ, that they were the People of God, and Heirs of the Promife.

16 9 And to Seeds. By Seeds St. Paul here visibly means the it en wisews, those of Faith, and the is 'et toyou voist, those of the Works of the Law, spoken of above, ver. 9, 10. as two distinct Seeds, or Descendants claiming from Abraham.

And to thy Seed, see Gen. xii. 7. Repeated again in the following Chapters.

Myfical Body, see ver. 27.

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before made and ratified to Christ by God, so as to set aside the Promise. For if the Right to the Inheritance be from the Works of the Law, it is plain that it is not founded in the Promise to Abrabam, as certainly it is: For the Inheritance was a Donation and free Gift of God, settled on Abrabam and his Seed by Promise.

in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

SECT. V.

CHAP. III. 18-25.

CONTENTS.

In Answer to this Objection, To what then serveth the Law? he shews that the Law was not contrary to the Promise: But since all Men were guilty of Transgression, ver. 22. the Law was added to shew the Israelites the Fruit and inevitable Consequence of their Sin, and thereby the Necessity of betaking themselves to Christ; but as soon as Men have received Christ, they have attained the End of the Law, and so are no longer under it. This is a farther Argument against Circumcision.

PARAPHRASE.

18 If the Bleffing and Inheritance be fettled on Abraham and Believers, as a free Gift by Promise, and was not to be obtained by the Deeds of the Law, to what purpose then was the Law? It

was added because the Israelites, the Poflerity of Abraham, were Transgresfors, as well as other Men, to shew them their Sins, and the Punishment and Death they incurred by them, till Christ should TEXT.

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18 For if the inheritance be of the law, it is no more of promife: but God gave it to Abraham by promife.

19 Wherefore then ferveth the law? It was added because of transgressions, till the seed should come, to whom

¹⁹ t That this is the meaning of, because of Transgression, the following part of this Section shews, wherein St. Paul argues to this purpose: The Jews were Sinners as well as other Men, ver. 22. The Law denouncing Death to all Sinners, could save none, ver. 21. but was thereby useful to bring Men to Christ, that they might be justified by Faith, ver. 24. See Chap. ii. 15, 16.

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the promise was made; should come, who was that Seed into and it was ordained by whom both Jews and Gentiles, ingraftangels in the hand of a ed by believing, become the People of God, and Children of Abraham; that Seed to which the Promite was made. And the Law was ordained by Angels in the Hand of a Mediator, whereby it is manifest, that the Law could not 20 Now a mediator is difannul the Promise; because a Medi- 20 not a mediator of one, ator is a Mediator between two Parties concern'd, but God is but one " of those 21 Is the law then a- concerned in the Promise. If then the 21 gainst the promises of promised Inheritance come not to the

Mediator, feeDeut v.5. Low xxvi. 46. where it is faid, theLaw was made between God and the Children of Ifrael by the Hand of Moses. 20 W But God is one. To understand this Verse, we must carry in our Minds what St. Paul is here doing, and that from ver. 17. is manifest, that he is proving that the Law could not disannul the Promise; and he does it upon this known Rule, that a Covenant or Promise once ratified, cannot be altered or disannulled by any other, but by both the Parties concerned. Now, fays he, God is but one of the Parties concerned in the Promise; the Gentiles and Israelites together made up the other, ver. 14. But Moses at the giving of the Law was a Mediator only between the Israelites and God, and therefore could not transact any thing to the disannulling the Promise which was between God and the Israelites and Gentiles together, because God was but one of the Parties to that Covenant; the other, which was the Gentiles as well as Ifraelites, Mofes appeared or transacted not for. And fo what was done at Mount Sinai, by the Mediation of Moses, could not affect a Covenant made between Parties, whereof one only was there. How necessary it was for St. Paul to add this, we shall see, if we consider, that without it, his Argument of 430 Years distance would have been deficient and hardly conclusive. For if both the Parties concerned in the Promise had transacted by Moses the Mediator (as they might, if none but the Nation of the Israelites had been concerned in the Promite made by God to Abraham) they might by mutual consent have alter'd or fet afide the former Promise, as well four hundred Years as four Days after. That which hindred it was, that at Moses's Mediation at Mount Sinai, God, who was but one of the Parties to the Promite, was present; but the other Party, Abraham's Seed, confisting of Ifraelites and Gentiles together, was not there; Moses transacted for the Nation of the Ifraelites alone: The other Nations were not concern'd in the Covenant made at Mount Sinai, as they were in the Promise made to Abraham and his Seed, which therefore could not be disannulled without their Consent; for that both the Promise to Abraham and his Seed, and the Covenant with Israel at Mount Sinai, was National, is in itself evident.

Seed of Abraham by the Law, is the if there had been a law Law opposite, by the Curse it denounces against Transgressors, to the Promises that God made of the Bleffing to Abraham? No by no means. For if there had been a Law given which could have put us in a State of Life *, certainly Righteousness should have been by

22 Law y. But we find the quite contrary by the Scripture, which makes no distinction betwixt Jew and Gentile in this respect, but has shut up together all Mankind', Jews and Gentiles, under Sin 2 and Guilt, that the Bleffing which was promised to that which is Abraham's true and intended Seed by Faith b in Christ, might be given to those who 23 believe. But before Christ and the Doc-

trine of Justification by Faith c in him came, we Jews were shut up as a company of Prisoners, together, under the Custody and inflexible Rigor of the Law,

given which could have given life, verily righteousness should have been by the law.

22 But the fcripture hath concluded all under fin, that the promife by faith of Jefus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up

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21 x Zwino Geat, Put into a State of Life. The Greek Word fignifies to make alive. St. Paul confiders all Men here as in a mortal State; and to be put out of that mortal State into a State of Life, he calls being made alive. This he fays the Law could not do, because it could not confer Righteousness.

y 'ex vous, by Law, i. e. by Works or Obedience to that Law, which tended towards Righteousness as well as the Promise, but was not able to reach or confer it, fee Rom. viii. 3. i. e. Frail Men were not able to attain Righteousness by any exact Conformity of

their Actions to the Law of Righteoufness.

22 τὰ τάντα, all, is used here for all Men. The Apostle, Rom. iii. 9, and 19. expresses the same thing by πάντας, all Men; and mag & Koenog, all the World. But speaking in the Text here of the Terus in particular, he says, We; meaning those of his own Nation, as is evident from ver. 24, 25.

^a Under Sin, i. e. rank them all together, as one guilty Race of Sinners. See this proved Rom. iii. 9. i. 18, &c. To the fame purpose of putting both Jews and Gentiles into one State, St. Paul ules ouvéndeise mavras, bath shut them up all together, Rom. xi. 22.

b The Thing promised in this Chapter, sometimes called Bleffing, ver. 9, 14. fometimes Inheritance, ver. 18. fometimes Justification, ver. 11, 24. sometimes Righteousness, ver. 21. and sometimes Life, ver. 11, 21.

23 By Faith, see ver. 14.

unto the faith which should afterwards be revealed.

24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master. Law, unto the coming of the Meffiah, when the Doctrine of Justification by Faith a in him should be revealed. So 24 that the Law by its Severity served as a School-master to bring us to Christ, that we might be justified by Faith. But 25 Christ being come, and with him the Doctrine of Justification by Faith, we are set free from this School-master; there is no longer any need of him.

d Justification by Faith, fee ver. 24.

SECT. VI.

CHAP. III. 26-29.

CONTENTS.

As a farther Argument to dissuade them from Circumcision, he tells the Galatians, that by Faith in Christ, all, whether Jews or Gentiles, are made the Children of God, and so they stood in no need of Circumcision.

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PARAPHRASE.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

For ye are e all the Children of God 26 by Faith in Christ Jesus. For as many 27 of you as have been baptized into Christ, have put on Christ f. There is no Di-28

finction

26 . All, i. e. both Jews and Gentiles.

27 f Put on Christ. This, which, at first Sight, may seem a very bold Metaphor, if we consider what St. Paul has said, ver. 16. and 26. is admirably adapted to express his Thoughts in sew Words, and has a great Grace in it. He says, ver. 16. that the Seed to which the Promise was made, was but one, and that one was Christ. And ver. 26. he declares, that by Faith in Christ they all become the Sons of God. To lead them into an easy Conception how this is done, he here tells them, that by taking on them the Profession of the Gospel, they have, as it were, put on Christ; so

finction of Jew or Gentile; of Bond of Free; of Male or Female. For ye are all one Body, making up one Person in Christ Jesus: And if ye are all one in Christ Jesus, ye are the true ones, Seed of Abraham, and Heirs according to the Promise.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's feed, and heirs according to the promise.

that to God now looking on them, there appears nothing but Christ. They are, as it were, cover'd all over with him, as a Man is with the Clothes he hath put on. And hence he says, in the next Verse, that they are all one in Christ Jesus, as if there were but that one Person.

29 The Clermont Copy reads & Sa Sure & Ex Xous Inos And if ye are one in Christ Jesus, more suitable, as it seems, to the Apostle's Argument. For ver. 28. he says, They are all one in Christ Jesus; from whence the Inference in the following Words of the Clermont Copy is natural: And if ye be one in Christ Jesus, then are ye Abraham's Seed, and Heirs according to Promise.

SECT. VII.

CHAP. IV. 1-11.

CONTENTS.

was not against the Promise, in that the Child is not disinherited by being under Tutors. But the chief Design of this Section is to shew, that though both Jews and Gentiles were intended to be the Children of God, and Heirs of the Promise by Faith in Christ, yet they both of them were lest in Bondage, the Jews to the Law, ver. 3. and the Gentiles to talse Gods, ver. 8. till Christ, in due Time, came to redeem them both; and therefore it was Folly in the Galatians, being redeem'd from one Bondage, to go backwards, and put themselves again in a State of Bondage, though under a new Master.

TEXT.

PARAPHRASE.

as he is a child, different nothing from a fervant, tho' he be lord of all;

2But is under tutors and governors, until the time appointed of the Father.

3 Even fo we, when we were children, were in bondage under the elements of the world:

A But when the fulness of the Time was come, God sent forth his Son made of a woman, made under the law,

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5 To redeem them that were under the law, that we might receive the adoption of fons.

6 And because ye are fons, God hath sent forth

TOW I fay that the Heir, as long I as he is a Child, differeth nothing from a Bondman h, tho' he be Lord of all; but is under Tutors and Guardians, 2 until the Time prefix'd by his Father. So we ' Jews, whilst we were Children, 3 were in Bondage under the Law k. But when the Time appointed for the 4 Coming of the Meffias was accomplished, God fent forth his Son made of a Woman, and subjected to the Law; That he might redeem those who were under the Law, and fet them free from it, that we who believe might be put out of the State of Bondmen into that of Sons. Into which State of Sons, it is 6 evident that you Galatians, who were heretofore Gentiles, are put; for as much as God hath fent forth his Spirit 1 into your Hearts, which enables you to cry Abba_

1 h Bondman, fo δοῦλος fignifies; and unless it be so translated, wer. 1, 7, 8. Bondage, wer. 3, 7. will scarce be understood by an English Reader; but St. Paul's Sense will be lost to one, who by Serwant, understands not one in a State of Bondage.

3 We. 'Tis plain St. Paul speaks here in the Name of the Jews, or Jewish Church, which though God's peculiar People, yet was to pass its Nonage (so St. Paul calls it) under the Restraint and Tuterage of the Law, and not to receive the Possession of the promised Inheritance till Christ came.

The Law he calls here conxect too nothers, Elements, or Rudiments of the World; because the Observances and Discipline of the Law, which had Restraint and Bondage enough in it, led them not beyond the Things of this World, into the Possession or Taste of their spiritual and heavenly Inheritance.

6 The same Argument of proving their Sonship, from their having the Spirit, St. Paul uses to the Romans, Rom viii. 16. And he that will read 2 Cor. iv. 17--v. 6. and Eph. i. 11--14. will find, that the Spirit is look'd on as the Seal and Assurance of the Inheritance of Life to those who have received the Adoption of Sons, as St. Paul speaks here, ver. 5. The Force of the Argument seems to lie in this, that as he that has the Spirit of a Man in him, has an Evidence

7 Abba, Father; fo that thou art no longer a Bondman but a Son: And if a Son, then an Heir m of God, or of the Pro-

8 mile of God through Christ. But then, i. e. before ye were made the Sons of God by Faith in Christ, now under the Gospel, ye, not knowing God, were in Bondage to those who

6 were in Truth no Gods. But now that ye know God, yea rather, that ye are known and taken into favour by him, how can it be that you, who have been put out of a State of Bondage into the Freedom of Sons, should go backwards, and be willing to put yourselves under the o weak and beggarly Elements to the weak and beg-

the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a fervant, but a ion; and if a ion, then an heir of God through Christ.

8Howbeit, then when ye knew not God, ye did fervice unto them, which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again of garly elements, where-

Evidence that he is the Son of a Man, fo he that hath the Spirit of God, has thereby an Affurance that he is the Son of God. Conformable hereunto, the Opinion of the Jews was, that the Spirit of God was given to none but themselves, they alone being the People, or Children of God; for God calls the People of Ifrael his Son, Exod. iv. 22, 23. And hence we see, that when to the Astonish. ment of the Jews, the Spirit was given to the Gentiles, the Jews no longer doubted that the Inheritance of eternal Life was also conferred on the Gentiles. Compare Acts x. 44--48. with Acts xi. 15---18.

7 m St. Paul, from the Galatians having received the Spirit, (23 appears, Ch. iii. 2.) argues, that they are the Sons of God without the Law, and consequently Heirs of the Promise without the Law: For, fays he, ver. 1 -- 6. the Jews themselves were fain to be redeem'd from the Bondage of the Law by Jesus Christ, that as Sons they might attain to the Inheritance. But you Galatians, fays he, have, by the Spirit that is given you by the Ministry of the Gospel, an Evidence that God is your Father; and, being Sons, are free from the Bondage of the Law, and Heirs without it. fame fort of reasoning St. Paul uses to the Romans, Ch. viii. 14---

9 " Known. It has been before observed how apt St. Paul is to repeat his Words, though fomething varied in their Signification. We have here another Instance of it; having said, Ye have known God, he subjoins, or rather are known of him, in the Hebrew Latitude of the Word known, in which Language it sometimes signifies knowing with Choice and Approbation. See Amosiii. 2. 1 Cor. viII. 3.

· The Law is here called weak, because it was not able to deliver a Man be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, left I have beflowed upon you labour in vain.

unto ye defire again to P of the World, into a State of Bondage again? Ye observe Days, and 10 Months, and Times, and Years, in Compliance with the Mofaical Institution. I begin to be afraid of you, and to II be in doubt, whether all the Pains I have taken about you, to fet you at Liberty in the Freedom of the Gospel will not prove loft Labour.

a Man from Bondage and Death, into the glorious Liberty of the Sons of God, Rom. viii. 1 -- 3. And it is called beggarly, because it kept Men in the poor Estate of Pupils, from the full Possession and

Enjoyment of the Inheritance, ver. 1--- 3.

P The Apostle makes it Matter of Astonishment, how they, who had been in Bondage to false Gods, having been once set free, could endure the Thoughts of parting with their Liberty, and of returning into any fort of Bondage again, even under the mean and beggarly Rudiments of the Mosaical Institution, which was not able to make them Sons, and instal them in the Inheritance. For St. Paul, ver. 7. expresly opposes Bondage to Sonship; fo that all who are not in the State of Sons, are in the State of Bondage. If www, again, cannot here refer to Someta, Elements, which the Galatians had never been under hitherto; but to Bondage; which he tells them, ver. &. they had been in to falle Gods.

SECT. VIII.

CHAP. IV. 12-20.

CONTENTS.

HE presses them with the Remembrance of the great Kind-ness they had for him when he was fures them, that they have no reason to be alienated from him. though that be it which the Judaizing Seducers aim at.

TEXT.

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PARAPHRASE.

12B:eth:en, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how, through infirmity of the fiesh, I preached the Gos-

I befeech you, Brethren, let you and 12 I be as if we were all one. Think your felves to be very me; as I in my own Mind put no Difference at all between you and myfelf; you have done me no manner of Injury: On the contrary, 13

1 2

Ye

ye know, that through Infirmity of the pel unto you at the first. Flesh, I heretofore preach'd the Gospel

14 to you, and yet ye despised me not for the Trial I underwent in the Flesh 4, you treated me not with Contempt and Scorn; but you received me as an Angel of God, yea, as Jesus Christ himself.

15 What Benedictions ' did you then pour out upon me? For I bear you Witness, had it been practicable, you would have pulled out your very Eyes, and given

16 them me. But is it fo that I am become your Enemy s in continuing to tell you

17 the Truth? They who would make you of that Mind, thew a Warmth of Affection to you: But it is not well; for their Business is to exclude me, that they

18 may get into your Affection. It is good to be well and warmly affected towards a good Man ' at all times, and not bare-

14 And my temptation, which was in my flesh, ye despised not. nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the bleffedness you spake of? for I bear you record, that if it had been posfible, ye would have plucked out your own eyes, and have given them to me.

16Am I therefore become your enemy, because I tell the truth?

17 They zealoufly affect you, but not well ; yea, they would exclude us, that you might affect them.

18 But it is good to

14 9 What this Weakness and Trial in the Flesh was, fince it has not pleased the Apostle to mention it, is impossible for us to know: But may be remarked here as an Instance, once for all, of that unavoidable Obscurity of some Passages in epistolary Writings, without any Fault in the Author. For fome Things, necessary to the understanding of what is writ, are usually, of course, and justly omitted, because already known to him the Letter is writ to; and it would be fometimes ungraceful, oftentimes superfluous, particularly to mention them.

15 The Context makes this Sense of the Words so necessary and visible, that 'tis to be wonder'd how any one could overlook it.

16 S Your Enemy. See Chap. i. 6.

18 t That by καλώ, he here means a Person, and himself, the Scope of the Context evinces. In the fix preceding Verses, he speaks only of himself, and the Change of their Affection to him fince he left them. There is no other Thing mentioned, as peculiarly deferving their Affection, to which the Rule given in this Verfe could refer. He had said, ver. 17. Throver succe, they affect you; and wa airous that you might affect them; this is only of Persons, and therefore typocodan in naho, which immediately follows, may best be understood of a Person, else the following Part of the Verse, though joined by the Copulative x', and, will make but a dif-jointed Sense with the preceding. But there can be nothing plainer, nor

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ways in a good thing, and not only when I am present with you.

19My little children, of whom I travail in birth again until Christ be formed in you:

20 I defire to be prefent with you now, and to change my voice, for I stand in doubt of you.

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ted nor ore be zealously affected al- ly when I am present with you. My 10 little Children, for whom I have again the Pains of a Woman in Child-birth till Christ be formed in you ", i.e. till thetrue Doctrine of Christianity be settled in your Minds. But I would wil- 20 lingly be this very Moment with you, and change w my Discourse as I should find Occasion. For I am at a Stand about you, and know not what to think of you.

more coherent than this, which feems to be St. Paul's Sense here. You were very affectionate to me when I was with you. You are fince estranged from me; it is the Artifice of the Seducers that have cooled you to me. But if I am the good Man you took me to be, you will do well to continue the Warmth of your Affection to me, when I am abfent; and not to be well affected towards me, only when I am prefent among you. Though this be his Meaning, yet the Way he has taken to express it, is much more elegant, modest and graceful. Let any one read the Original, and fee whether it be not fo.

19 " If this Verse be taken for an entire Sentence by itself, it will be a Parenthesis, and that not the most necessary or congruous that is to be found in St. Paul's Epistles; or 32, but, must be left out, as we fee it is in our Translation. But if Tenuia mot, my little Children, be join'd on by Apposition to suize, you, the last Word of the foregoing Verse, and so the two Verses 18 and 19. be read as one Sentence, the 20th Verse with 32, but, in it, follows very naturally. But as we now read in our English Bible, 32, but, is forced to be left out, and the 20th Verse stands alone by itself, without any Connection with what goes before, or follows.

20 " Αλλάξαι Φώνην, to change the Voice, feems to fignify the speaking higher or lower; changing the Tone of the Voice suitably to the Matter one delivers, v. g. whether it be Advice, or Commendation, or Reproof, &c. for each of these have their distinct Voices. St. Paul wishes himself with them, that he might accommodate himself to their present Condition and Circumstances, which he confesses himself to be ignorant of, and in doubt about.

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SECT.

SECT. IX.

CHAP. IV. 21-V.1.

CONTENTS.

HE exhorts them to stand fast in the Liberty with which Christ, hath made them free, shewing those who are so zealous for the Law, that if they mind what they read in the Law, they will there find, that the Children of the Promise, or of the New Jerusalem, were to be free; but the Children after the Flesh, of the earthly Jerusalem, were to be in Bondage, and to be cast out, and not to have the Inheritance.

PARAPHRASE.

Tell me, you that would fo fain be under the Law, do you not acquaint yourseives with what is in the Law, either by reading it *, or having it read in

22 your Assemblies? For it is there written, Abraham had two Sons; one by a Bond-Maid, the other by a Free-Wo-

man; but he that was of the Bond-Woman, was born according to the Flesh, in the ordinary Course of Nature; but he that was of the Free-Woman, Abraham had, by Virtue of the Promise, after he and his Wise were past the Hopes of

another Child. These Things have an allegorical Meaning; for the two Women are the two Covenants; the one of them delivered from Mount Sinai, and is represented by Agar, who produces

25 her Issue into Bondage; (For Agar is Mount Sinai in Arabia) and answers to ferusalem that now is, and is in Bondage

ferusalem, which is above, and answers to Sarah, the Mother of the promised

TEXT.

21 Tell me ye that defire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two Sons; the one by a bondmaid, the other by a free-woman.

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23 But he who was of the bond woman, was born after the flesh; but he of the free-woman was by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerufalem which now is, and is in bondage with her children.

Seed, which is above, is free,

21 * The Vulgar has, after some Greek Manuscripts, Read. 22 V Written there, (viz.) Gen. xvi. 15. and xxi. 1. The Term Law, in the foregoing Verse, comprehends the five Books of Moses. us all.

27 For it is written. Rejoice thou barren that bearest not; break forth and cry thou that travailest not : for the defolate hath many more children than the which hath an husband.

28 Now we brethren. as Isaac was, are the children of promife.

20 But as then he that was born after the flesh. perfecuted him that was born after the Spirit, even fo it is now.

30 Nevertheless, what faith the scripture? Caft out the bond-woman and her fon; for the fon of the bond woman shall not be heir with the fon of the free-woman.

31 So then, brethren. we are not children of the bond-woman, but of the free.

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1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

which is the mother of Seed, is free, the Mother of us all, both Tews and Gentiles, who believe. For 27 it was of her that it is written ", Rejoice thou barren that bearest not? break out into loud Acclamations of foy, thou that balt not the Travails of Child-birth; for more are the Children of the desolate than of her that bath an Husband. And 28 'tis we, my Brethren, who, as IJaac was, are the Children of Promise. But 29 as then Ishmael, who was born in the ordinary Course of Nature a, persecuted Isaac, who was born by an extraordinary Power from Heaven, working miraculously; so is it now. But 30 what faith the Scripture b? Cast out the Bond-Woman and her Son; for the Son of the Bond-Woman shall not share the Inheritance with the Son of the Free-Woman. Sothen, Brethren, we, who 31 believe in Christ, are not the Children of the Bond-Woman, but of the Freec. Stand fast therefore in the Liberty Ver. 1. wherewith Christ hath made you free, and do not put on again a Yoke of Bondage, by putting yourfelves under the Law.

SECT.

²⁷ Written, (viz.) Ifai. liv. 1.

^{29 2} Ο κατά σάρκα γενυηθείς, Born after the Flesh; and του κατά πνευμα, Born after the Spirit. These Expressions have, in their Original Brevity, with regard to the whole View wherein St. Paul uses them, an admirable Beauty and Force, which cannot be retained in a Paraphrase.

³⁰ b Scripture, (viz.) Gen. xx. 10.

^{31 &#}x27;The Apostle, by this allegorical History, shews the Galatians, that they who are Sons of Agar, i. e. under the Law given at Mount Sinai, are in Bondage, and intended to be call out, the Inheritance being defigned for those only, who are the free born Sons of God under the spiritual Covenant of the Gospel. And thereupon he exhorts them, in the following Words, to preferve themfelves in that State of Freedom.

SECT. X.

CHAP. V. 2-13.

CONTENTS.

IT is evident, from ver. 11. that, the better to prevail with the Galatians to be circumcifed, it had been reported, that St. Paul himself preached up Circumcision. St. Paul, without taking express Notice of this Calumny, Chap. i. 6. and ii. 21. gives an Account of his past Life in a large Train of particulars, which all concur to make such a Character of him, as renders it very incredible, that he should ever declare for the Circumcision of the Gentile Converts, or for their Submission to the Law. Having thus prepared the Minds of the Galatians, to give him a fair Hearing, as a fair Man, κηλοῦσθων ἐν καλω, he goes on to argue against their subjecting themselves to the Law. And having established their Freedom from the Law by many strong Arguments, he comes here at last openly to take Notice of the Report which had been raised of him, that he preach'd Circumcision, and directly consules.

1. By positively denouncing to them himself, very solemnly, that they who suffer'd themselves to be circumcised, put themselves into a perfect legal State, out of the Covenant of Grace, and could receive no Benefit by Jesus Christ, ver. 2---4.

2. By affuring them, that he, and those that followed him, expected Justification only by Faith, ver. 5---6.

3. By telling them, that he had put them in the right Way, and that this new Persuasion came not from him that converted them to Christianity, ver. 7--8.

4. By infinuating to them, that they should agree to pass Judgment on him that troubled them with this Doctrine, ver. 9---10.

5. By his being persecuted, for opposing the Circumcision of the Christians. For this was the great Offence which stuck with the fews, even after their Conversion, ver. 11.

6. By wishing those cut off that trouble them with this Doctrine, ver. 12.

This will, I doubt not, by whoever weighs it, be found a very skilful Management of the argumentative Part of this Epistle, which ends here: For though he begins with sapping the Foundation, on which the Judaizing Seducers seem'd to have laid their main Stress, (viz.) the Report of his preaching Circumcission, yethe reserves the direct and open Consutation of it to the End, and so leaves it with them, that it may have the more forcible and lasting Impression on their Minds.

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PARAPHRASE.

2 Behold, I Paul fay unto you, that if ye be circumcifed, Christ shall profit you nothing.

3 For I testify again to every man that is circumcifed, that he is a debtor to do the whole

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4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit, wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

AKE Notice that I Paul d, who 2 am falfly reported to preach upCircumcifion in other Places, fay unto you, that if you are circumcifed, Christ shall be of no Advantage to you. For Ire- 3 peat here again what I have always preach'd, and folemnly testify to every one who yields to be circumcifed, in compliance with those who say, that now under the Gospel he cannot be saved without ite, that he is under an Obligation to the whole Law, and bound to observe and perform every Tittle of it. Christ is of no Use to you, who seek 4 Instification by the Law: Whosoever do fo, be ye what you will, ye are fallen from the Covenant of Grace. But I', 5 and those who with me are true Christians, we who follow the Truth of the Gospel g, and the Doctrine of the Spirit of God, have no other Hope of Justification but by Faith in Christ. For in the 6 State of the Gospel under Jesus the Mesfiah, 'tis neither Circumcifion nor Uncircumcifion that is of any Moment; all that is available, is Faith alone, working

Flesh and Spirit, we may see, Chap. iii. 3. of this Epistle. The

fame

² d'18οῦ ἔγώ Παῦλος, Behold I Paul, I the same Paul, who am reported to preach Circumcision, μαρτόρομαι πάλιν παντὶ ἀνθεώπω, wer. 3. Witness again, continue my Testimony, to every Man. to you and all Men. This, so emphatical Way of speaking, may very well be understood to have Regard to what he takes Notice, ver. 11. to be cast upon him, (viz.) his preaching Circumcision, and is a very significant Vindication of himself.

^{3 °} Cannot be faved. This was the Ground upon which the fews and fudaizing Christians urged Circumcision. See Ads xv. 11 5 f We. 'Tis evident, from the Context, that St. Paul here means himself: But We is a more graceful Way of speaking than I, though he be vindicating himself alone from the Imputation of setting up Circumcision.

7 ing by Love h. When you first entered into the Profession of the Gospel, you were in a good Way, and went on well: who has put a Stop to you, and hindered you, that you keep no longer to the

8 Truth of the Christian Doctrine? This Persuasion, that it is necessary for you to be circumcised, cometh not from him; by whose preaching you were called to

9 the Profession of the Gospel. Remember that a little Leaven leaveneth the whole Lump; the Influence of one Man k entertain'd among you, may

you, that, by the Help of the Lord, you will be all of this same Mind with me; and consequently he that troubles you shall fall under the Censure he deserves

7 Ye did run well, who did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

in you through the Lord, that you will be none otherwise minded; but he that troubleth you, shall bear his judgment,

fame Opposition it stands in here to the Law, in the foregoing Verse, points out the same Signification.

6 h Which worketh by Love. This is added, to express the Animosities which were amongst them, probably raised by this Questi-

on about Circumcifion. See ver. 15--19.

8 This Expression, of him that called, or calleth you, he used before, Chap. i. 6. and in both Places means himself; and here declares, that this πεισμουὰ (whether taken for Persuasion or for Subjection, as it may be in St. Paul's Stile, considering πείθεσθωι, in the End of the foregoing Verse) came not from him; for he called them to Liberty from the Law, and not Subjection to it. See ver. 13. You were going on well in the Liberty of the Gospel, who stopp'd you? I, you may be sure had no Hand in it; I, you know, called you to Liberty, and not to Subjection to the Law; and therefore you can by no means suppose that I should preach up Circumcisson. Thus St. Paul argues here.

9 k By this and the next Verfe, it looks as if all this Diforder a-

role from one Man.

10 Will not be otherwise minded, will beware of this Leaven, so as not to be put into a Ferment, nor shaken in your Liberty, which you ought to stand fast in; and to secure it, I doubt not, (such Considence I have in you) will, with one Accord, cast out him that troubles you. For, as for me, you may be sure I am not for Circumcision, in that the Jews continue to persecute me. This is evidently his Meaning, though not spoken out, but managed warily, with a very skilful and moving Insinuation: For, as he says himself, Chap.

whofoever he be.

if I yet preach circumcifion, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty.

for it m, whoever he be. But as for me, 11 Brethren, if I at last am become a Preacher of Circumcission, why am I yet persecuted ? If it be so that the Gentile Converts are to be circumcised, and so subjected to the Law, the great Offence of the Gospel o, in relying solely on a crucified Saviour for Salvation, is removed. But I am of another Mind, 12 and wish that they may be cut off who trouble you about this Matter, and they shall be cut off. For, Brethren, ye have 13 been call'd by me unto Liberty.

Chap. iv. 20. he knew not at that Distance what Temper they were in.

m Kaipa, Judgment, seems here to mean Expulsion by a Church-censure: See ver. 12. We shall be the more inclined to this, if we consider, that the Apostle uses the same Argument of a little Leaven leaveneth the whole Lump, 1 Cor. v. 6. where he would per-

fuade the Corinthians to purge out the Fornicator.

a convincing Argument, that he was not for Circumcifion and Subjection to the Law; for it was from the Jews, upon that Account, that at this Time rose all the Persecution which the Christians suffered, as may be seen through all the History of the Acts. Nor are there wanting clear Footsteps of it in several Places of this Epistle, besides this here, as Chap. iii. 4. and vi. 12.

Offence of the Cross. See Chap. vi. 12--14.

SECT. XI.

CHAP. V. 13-26.

CONTENTS.

FROM the mention of Liberty, which he tells them they are called to under the Gospel, he takes a Rise to caution them in the use of it, and so exhorts them to a spiritual, or true Christian Life, shewing the Difference and Contrariety between that and a carnal Life, or a Life after the Flesh.

PARAPHRASE.

Though the Gospel to which ye are called, be a State of Liberty from the Bondage of the Law, yet pray take great Care you do not mistake that Liberty, nor think it affords you an Opportunity, in the Abuse of it, to satisfy the Lust of the Flesh, but serve p one another in

14 Love. For the whole Law concerning our Duty to others, is fulfill'd in observing this one Precept 9, Thou shalt love

15 thy Neighbour as thyself. But if you bite and tear one another, take heed that you be not destroy'd and consumed by one

16 another. This I say to you, conduct yourselves by the Light that is in your Minds , and do not give yourselves up to the Lufts of the Flesh, to obey them

17 in what they put you upon. For the Inclinations and Defires of the Flesh are contrary to those of the Spirit; and the Dictates and Inclinations of the Spirit, are contrary to those of the Flesh: so that under these contrary Impulses you do not do the Things that you purpose to

18 yourselves . But if you give yourselves

TEXT.

Only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devourone another, take heed that ye be not confumed one of another.

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16 This I fay then, Walk in the Spirit, and ye shall not fulfil the luft of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led by

13 P ABRÉVETE, Serve, has a greater Force in the Greek, than our English Word Serve does, in the common Acceptation of it, express; for it fignifies the opposite to Executerice, Freedom. And so the Apostle elegantly informs them, that though by the Gospel they are called to a State of Liberty from the Law, yet they were still as much bound and subjected to their Brethren in all the Offices and Duties of Love and good Will, as if, in that respect, they were their Vassals and Bondmen.

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14 9 Lev. xix. 18.

16 That which he here and in the next Verse calls Spirit, he calls, Rom. vii. 22. the inward Man; ver. 23. the Law of the Mind; ver. 25. the Mind.

17 Do not: So it is in the Greek; and ours is the only Translation that I know which renders it cannot.

16, 17. There can be nothing plainer, than that the State St. Paul describes here in these two Veries, he points out more at large,

Rom.

der the law.

which are thefe, adultery, fornication, uncleanness, lasciviousnefs,

the Spirit, ye are not un- up to the Conduct of the Gospel t by Faith in Christ, ye are not under the 19 Now the works of Law v. Now the Works of the Flesh 19 the flesh are manifest, as is manifest are these, Adultery, Fornication, Uncleanness, Lasciviousness,

Rom. vii. 17, &c. speaking there in the Person of a Jew. This is evident, that St. Paul supposes two Principles in every Man, which draw him different Ways; the one he calls Flesh, the other Spirit. These, though there be other Appellations given them, are the most common and usual Names given them in the New Testament. By Flesh is meant all those vicious and irregular Appetites, Inclinations and Habitudes, whereby a Man is turn'd from his Obedience to that eternal Law of Right, the Observance whereof God always requires, and is pleased with: This is very properly called Flesh, this bodily State being the Source from which all our Deviations from the strait Rule of Rectitude, do for the most part take their rise, or else do ultimately terminate in. On the other fide, Spirit is the Part of a Man which is endowed with Light from God, to know and fee what is righteous, just and good; and which being consulted and hearken'd to, is always ready to direct and prompt us to that which is The Flesh then, in the Gospel-Language, is that Principle which inclines and carries Men to Ill; the Spirit that Principle which dictates what is right and inclines to good. But because, by prevailing Custom and contrary Habits, this Principle was very much weakned, and almost extinct in the Gentiles, see Eph. iv. 17---21. he exhorts them to be renewed in the Spirit of their Minds, ver. 23. and to put off the Old Man, i. e. fleshly corrupt Habits, and to put on the New Man, which he tells them, ver. 24. is created in Righteousness and true Holiness. This is also called renewing of the Mind. Rom. xii. 2. renewing of the inward Man, 2 Cor. iv. 16. which is done by the Assistance of the Spirit of God, Epb. iii. 16.

18 The Reason of this Affertion we may find, Rom. viii. 14. viz. because, they who are led by the Spirit of God, are the Sons of God; and fo Heirs, and free without the Law, as he argues here,

Chap. iii. and iv.

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This is plainly the Sense of the Apostle, who teaches all along in the former Part of this Epistle, and also that to the Romans, that those that put themselves under the Gospel, are not under the Law. The Question then that remains, is only about the Phrase, led by the Spirit: And as to that, it is easy to observe how natural it is for St. Paul, having in the foregoing Verses more than once mentioned the Spirit, to continue the same Word, tho' somewhat varied in the Sense. In St. Paul's Phraseology, as the Irregularities of Appetite, and the Dictates of right Reason, are opposed under the Titles of

Flesh

20 Idolatry, Witchcraft ", Enmities, Quarrels, Emulations, Animotities, Strife,

rels, Emulations, Animotities, Strife,
21 Seditions, Seets, Envyings, Murders,
Drunkenness, Revellings *, and such
like; concerning which I forewarn you
now, as heretofore I have done, that
they who do such Things shall not inhe-

22 rit the Kingdom of God. But on the other fide, the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Sweetness of Disposition, Beneficence, Faithful-

23 ness, Meekness, Temperance: A-gainst these and the like there is no Law.

24 Now they who belong y to Christ, and are his Members, have z crucified the Flesh, with the Affections and Lusts thereof.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, feditions, herefies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-fuffering, gentleness, goodness, faith,

23 Meekness, temperance against such there is no law.

24 And they that are Christ's, have crucified 1

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Flesh and Spirit, as we have seen; so the Covenant of Works, and the Covenant of Grace, Law and Gospel, are opposed under the Titles of Flesh and Spirit. 2 Cor. iii. 6, 8. he calls the Gospel Spirit; and Rom. vii. 5. In the Flesh, signifies in the legal State. But we need go no farther than Chap. iii. 3. of this very Epistle, to see the Law and the Gospel opposed by St. Paul under the Title of Flesh and Spirit. The reason of thus using the Word Spirit is very apparent in the Doctrine of the New Testament, which teaches that these who receive Christ by Faith, with him receive his Spirit, and its Assistance against the Flesh, see Rom. viii. 9--11. Accordingly, for the attaining of Salvation, St. Paul joins together Belief of the Truth and Sanctification of the Spirit, 1 Thess. ii. 13. And to Spirit here may be taken for the Spirit of their Minds, but renewed and strengthned by the Spirit of God; see Eph. iii. 16. and iv. 23.

20 w dazuanela fignifies Witcheraft, or Poisoning.

21 x Kauss, Revellings, were, amongst the Greeks, disorderly spending of the Night in Feasting, with a licentious indulging to

Wine, good Chear, Musick, Dancing, &c.

24. Y Oi - où X 21. 200, those who are of Christ, are the same with those who are led by the Spirit, ver. 18. and are opposed to those who live after the Flesh, Rom. viii. 13. where it is said, conformably to what we find here, they through the Spirit mortify the Deeds of the Body.

That Principle in us, from whence fpring vicious

tions and lufts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be defirous of vain-glory, provoking one another, envying one another.

the flesh, with the affecthereof. If our Life then (our Flesh having 25 been crucified) be as we profess by the Spirit, whereby we are alive from that State of Sin we were dead in before, let us regulate our Lives and Actions by the Light and Dictates of the Spirit. Let 26 us not be led by an itch of Vain-glory to provoke one another, or to envy one another 2.

vicious Inclinations and Actions, is, as we have observed above, called fometimes the Flesh, fometimes the Old Man. The fubduing and mortifying of this evil Principle, fo that the Force and Power wherewith it used to rule in us is extinguished, the Apostle, by a very engaging Accommodation to the Death of our Saviour, calls erucifying the Old Man, Rom. vi. 6. crucifying the Flesh here; putting off the Body of the Sins of the Flesh, Col. ii. 11. putting off the Old Man, Eph. iv. 2. Col. iii. 8, 9. It is also called, Mortifying the Members which are on the Earth, Col. iii. 5. Mortifying the Deeds of the Body, Rom. viii. 13.

26 2 Whether the Vain-glory and Envying here were about their spiritual Gifts, a Fault which the Corinthians were guilty of, as we may fee at large, 1 Cor. xii. 13, 14. or upon any other Occasion, and so contained in ver. 15. of this Chapter, I shall not curiously examine: Either Way, the Sense of the Words will be much the fame; and accordingly this Verse must end the 5th, or begin the 6th

Chapter.

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SECT. XII.

CHAP. VI. 1-5.

CONTENTS.

HE here exhorts the Stronger to Gentleness and Meekness

TEXT.

PARAPHRASE.

BRethren, if a man be overtaken in

BRethren, if a Man by Frailty or Sur-prize, fall into a Fault, do you who a fault, ye which are are eminent in the Church for Knowspiritual, restore such an ledge, Practice, and Gifts b, raise him

up

^{1 &}lt;sup>b</sup> Πυευματικοί, Spiritual, in 1 Cor. iii. 1. and xii. 1. taken together, has this Sense.

up again, and set him right, with Gentleness and Meekness, considering that you yourselves are not out of the reach of

yourselves are not out of the reach of 2 Temptations. Bear with one anothers Infirmities, and help to support each other under your Burdens c, and so ful-

3 fil the Law of Christ d. For if any one be conceited of himself, as if he were something, a Man of Weight, fit to prescribe to others, when indeed he is

4 not, he deceiveth himself. But let him take care that what he himself doth be right, and such as will bear the test, and then he will have matter of glorying of

one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one anothers burdens, and fo fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself a-

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2 c See a parallel Exhortation, 1 Theff. v. 14. which will give

light to this; as also Rom. xv. 1.

d See John xiii. 34, 35. and xiv. 2. There were some among them very zealous for the Observation of the Law of Moses; St. Paul here puts them in mind of a Law, which they were under, and were obliged to observe, viz. the Law of Christ. And he shews them how to do it, (viz.) by helping to bear one anothers Burdens, and not increasing their Burdens by the Observances of the Levitical Law. Though the Gospel contain the Law of the Kingdom of Christ, yet I do not remember that St. Paul any where calls it the Law of Christ, but in this Place, where he mentions it in opposition to those who thought a Law so necessary, that they would retain that of Moses under the Gospel.

4 ^c Καύχημα, I think should have been translated here Glorying, as Καυχήσουται is, ver. 13. the Apostle in both Places meaning the same Thing, (viz.) Glorying in another, in having brought him to Circumcission, and other ritual Observances of the Mosaical Law. For thus St. Paul seems to me to discourse in this Section: "Bre"thren, there be some among you that would bring others under

the ritual Observances of the Mosaical Law, a Yoke which was too heavy for us, and our Fathers to bear. They would do much

better to ease the Burdens of the Weak; this is suitable to the Law of Christ, which they are under, and is the Law which they ought strictly to obey. If they think, because of their spi-

" ritual Gifts, that they have Power to prescribe in such Matters,
" I tell them, that they have not, but do deceive themselves. I et
them rather take care of their own particular Actions, that they

" be right, and such as they ought to be. This will give them matter of glorying in themselves, and not vainly in others, as they do when they prevail with them to be circumcised: For

" every Man shall be answerable for his own Actions." Let the

5 For every man shall his own Actions. bear his own burden.

lone, and not in ano- in himself, and not in another. For 5 every one shall be accountable only for

Reader judge whether this does not feem to be St. Paul's View here, and fuit with his Way of Writing?

Εχειν καύχημα, is a Phrase whereby St. Paul signifies to have matter of Glorying; and to that Sense it is render'd, Rom. iv. 2.

SECT. XIII.

CHAP. VI. 6-10.

CONTENTS.

CT. Paul having laid some restraint upon the Authority and Forwardness of the Teachers, and leading Men amongst them, who were, as it feems, more ready to impose on the Galatians, what they should not, than to help them forward in the Practice of Gospel-Obedience; he here takes care of them in respect of their Maintenance, and exhorts the Galatians to Liberality towards them; and in general, towards all Men, especially Christians.

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PARAPHRASE.

6 Let him that is taught in the word, communicate unto him that teacheth, in all good

7 Be not deceived; God is not mocked: for whatfoever a man foweth, that shall he also

8 For he that foweth to his flesh, shall of the flesh reap corruption: but he that foweth to the

Let him that is taught the Doctrine of 6 the Gospel, freely communicate the good things of this World to him that teaches him: Be not deceived, God will 7 not be mocked: For as a Man foweth, 8 to also shall he reap. He that lays out the stock of good Things he has, only for the fatisfaction of his own bodily Necessities, Conveniences or Pleasures, shall at the Harvest find the Fruit and Product of fuch Husbandry to be Corruption and periffing s. But he that lays H out

⁷ Soweth; a Metaphor used by St. Paul for Mens laying out their worldly Goods. See 2 Cor. ix. 6, Sc.

^{8 8} Rom. viii. 13. and ii. 12.

out his worldly Substance according to the Rules dictated by the Spirit of God in the Gospel, shall of the Spirit reap

9 Life everlasting. In doing thus what is good and right, let us not wax weary; for in due season, when the time of Harvest comes, we shall reap, if we conti-

nue on to do Good, and flag not. Therefore, as we have Opportunities, let us do Good unto all Men, especially to those who profess Faith in Jesus Christ, i.e. the Christian Religion.

Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing : for in due feafon we shall reap, if we faint not.

to As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

SECT. XIV.

CHAP. VI. 11-18.

CONTENTS.

NE may see what lay upon St. Paul's Mind, in writing to the Galatians, by what he inculcates to them here, even after he had finished his Letter. The like we have in the last Chapterto the Romans. He here winds up all with Admonitions to the Galatians, of a different End and Aim they had to get the Galatians circumcised, from what he had in preaching the Gospel.

PARAPHRASE.

TEXT.

- You see how long aLetter I have writ
 to you with my own Hand h. They
 who are willing to carry so fairly in the
 ritual Part of the Law, and to make
 oftentation of their Compliance therein,
 constrain you to be circumcised only to
 avoid Perfecution, for owning their Dependance for Salvation solely on a crucified
- a letter I have written unto you with mine own hand.
- to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suf-

Argument of his great Concern for them in the Case: For it was not usual for him to write his Epistles with his own Hand, but to dictate them to others who writ them from his Mouth. See Rom. xvi. 22. 1 Cor. xvi. 21.

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13 For neither they themselves who are circumcifed keep the law; but defire to have you circumcifed, that they may glory in your flesh.

14ButGod forbid that I should glory fave in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcifion, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Ifrael of God.

fer persecution for the cified Messiah , and not on the Observances of the Law. For even they them- 13 felves who are circumcifed do not keep the Law; but they will have you to be circumcifed, that this Mark in your Flesh may afford them matter of glorying, and of recommending themselves to the good Opinion of the Jews k. But 14 as for me, whatever may be faid of me 1, God forbid that I should glory in any thing, but in having Jefus Christ who was crucified, for my fole Lord and Malter, whom I am to obey and depend on; which I fo entirely do, without regard to any thing elfe, that I am wholly dead to the World, and the World dead to me, and it has no more Influence on me than if it were not. For as to the ob- 15 taining a share in the Kingdom of Jesus Christ, and the Privileges and Advantages of it, neither Circumcifion nor Uncircumcifion, fuch outward Differences in the Flesh, avail any thing, but the New Creation, wherein by a thorough Change, a Man is disposed to Righteousness and true Holiness in good Works m. And on all those who walk 16 by this Rule, viz. that it is the new Creation alone, and not Circumcifion, that availeth under the Gospel, Peace and Mercy shall be on them, they being that Israel which are truly the People of 17 From henceforth God ". From henceforth let no Man 17

H 2

give

^{12 1} In the Flesh, i. e. in the ritual Observances of the Law, which, Heb. ix. 10. are called, δικαιώματα σαρκός.

¹³ k See Chap. v. 11.

¹⁴ See Chap. v. 11.

¹⁵ m See Eph. ii. 10. and iv. 24.

^{16 &}quot; St. Paul having in the foregoing Verse afferted, that it is the New Creation alone that puts Men into the Kingdom of Christ, and into the Possession of the Privileges thereof, this Verse may be understood also as affertory, rather than as a Prayer, unless there

give me trouble by Questions, or Doubt, let no man trouble me; whether I preach Circumcition or no. 'Tis true, I am circumcifed: But yet the marks of the Lord the Marks I now bear in my Body, are the Marks of Jesus Christ, that I am his: The Marks of the Stripes which I have received from the Jews, and which I flill bear in my Body for preaching Jefus Christ, are an Evidence that I am not for 18 Circumcifion. Brethren, the Favour of our Lord Jesus Christ be with your Spirit, Amen.

for I bear in my body

18Brethren, the grace of our Lord Jesus Christ be with your spirit, A-

¶ Unto the Galatians, written from Rome.

were a Verb that expressed it; especially considering that he writes this Epiftle to encourage them to refule Circumcifion. To which end the affuring them, that those who do so shall have Peace and Mercy from God, is of more force than to tell them, that he prays that they may have Peace and Mercy. And for the same reason I understand the Israel of God to be the same with those who walk by this Rule, though join'd with them by the Copulative Kan, And; no very unufual Way of speaking.

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PARAPHRASE and NOTES

ONTHE

First EPISTLE of St. PAUL

An.Ch.57. Neronis 3.

TOTHE

CORINTHIANS.

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STNOPSIS.

T. Paul's first coming to Corinth was Anno Christi 52, where he first applied himself to the Synagogue, Acts xviii. 4. But finding them obstinate in their Opposition to the Gospel, he turn'd to the Gentiles, ver. 6. out of whom this Church at Corinth seems chiefly to be gathered, as appears, Acts xviii. and I Cor. xii. 2.

His stay here was about two Years, as appears from Acts xviii. 11, 18. compared: In which time it may be concluded he made many Converts, for he was not idle there, nor did he use to stay long in a Place where he was not encouraged by the Success of his Ministry. Besides what his so long Abode in this one City, and his indefatigable Labour every where, might induce one to presume of the Number of Converts he made in that City, the Scripture itself, Acts xviii. 10. gives sufficient Evidence of a numerous Church gathered there.

Corinth itself was a rich Merchant-Town, the Inhabitants Greeks, a People of quick Parts, and inquisitive, I Cor.i. 22. but naturally vain and conceited of themselves.

These Things considered, may help us in some measure the better to understand St. Paul's Epistles to this Church, which seems to be in greater Disorder than any other of the Churches which he writto.

This

This Epistle was writ to the Corinthians Anno Christi 57, between two and three Years after St. Paul had left them. In this Interval there was got in amongst them a new Instructor, a Jew by Nation, who had raised a Faction against St. Paul. With this Party, whereof he was the Leader, this false Apostle had gain'd great Authority; so that they admired, and gloried in him, with an apparent Disesteem and diminishing of St. Paul.

Why I suppose the Opposition to be made to St. Paul in this Church by one Party under one Leader, I shall give the Reasons that make it probable to me, as they come in my Way, gogoing through these two Epistles; which I shall leave to the Reader to judge, without positively determining on either Side: And therefore shall, as it happens, speak of these Opposers of St. Paul sometimes in the singular, and sometimes in the plural

Number.

This at least is evident, that the main Design of St. Paul in this Epistle, is to support his own Authority, Dignity, and Credit, with that Part of the Church, which stuck to him; to vindicate himself from the Aspersions and Calumnies of the opposite Party; to lessen the Credit of the chief and leading Men in it, by intimating their Miscarriages, and shewing their no Cause of glorying, or being gloried in; that so withdrawing their Party from the Admiration and Esteem of those their Leaders, he might break the Faction; and putting an End to the Division, might re-unite them with the uncorrupted Part of the Church, that they might all unanimously submit to the Authority of his Divine Mission, and with one Accord receive and keep the Doctrines and Directions he had delivered to them.

This is the whole Subject from Chap. i. 10. to the End of Chap. vi. In the remaining Part of this Epistle he answers some Questions they had proposed to him; and resolves some Doubts, not without a mixture, on all Occasions, of Resections on his Opposers, and of other things that might tend to the breaking of

their Faction.

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SECT. I.

CHAP. I. Ver. 1-9.

TEXT.

INTRODUCTION.

PAUL, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother.

2 Unto the church of God which is at Corinth, to them that are fanctified in Christ Jesus, called to be faints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. PAUL an Apostle of Jesus Christ, I called to be so by the Will of God², and Sosthenes b our Brother in the Christian Faith; to the Church of God 2 which is at Corinth, to them that are separated from the rest of the World by Faith in Christ Jesus c, called to be Saints, with all that are every where called by the Name of Jesus Christ d, their Lord c, and ours; Favour and 3 Peace be unto you from God our Father, and from the Lord Jesus Christ.

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an Apostle by the Will of God, which Way of speaking being peculiar to him, we may suppose him therein to intimate his extraordinary and miraculous Call, Acts ix. and his receiving the Gospel by immediate Revelation, Gal. i. 11, 12. for he doubted not of the Will and Providence of God governing all Things.

b Acts xviii. 17.

^{2 &}lt;sup>c</sup> Hyμασμένοις in Χριςώ Ιμσθ, Sanctified in Christ Jesus, does not fignify here, whose Lives are pure and holy, for there were many amongst those he writ to, who were quite otherwise; but sanctified fignishes separate from the common State of Mankind, to be the People of God, and to serve him. The heathen World had revolted from the true God, to the Service of Idols and salse Gods, Rom. i. 18--25. The Jesus being separated from this corrupted Mass, to be the peculiar People of God, were called boly, Exod. xix. 5, 6. Numb. xv. 40. They being cast off, the Professors of Christianity were separated to be the People of God, and so became holy, 1 Pet. ii. 9, 10.

d 'Επικαλούμενοι δυομα Χρισοῦ, that are called Christians; these Greek Words being a Periphrasis for Christians, as is plain from the Design of this Verse. But he that is not satisfied with that, may see more Proofs of it in Dr. Hammond upon the Place.

What the Apostle means by Lord, when he attributes it to Christ, see Chap. viii. 6.

4 I thank God always on your behalf, for the Favour of God which is bestowed

on you through Jesus Christ; so that by him you are inriched with all Knowledge and Utterance, and all extraordi-

6 nary Gifts; as at first by those miraculous Gifts the Gospel of Christ was con-

7 firmed among you: So that in no spiritual Gift are you short or deficient f, waiting for the coming of our Lord Je-

8 fus Christ; who also shall confirm you unto the end, that in the Day of the Lord Jesus Christ there may be no Charge a-

9 gainst you. For God, who has called you unto the Fellowship of his Son Jesus Christ our Lord, may be relied on for what is to be done on his Side.

4 I thank my God always on your behalf, for the grace of God, which is given you by Jefus Christ;

5 That in every thing ye are enriched by him in all utterance, and in all knowledge:

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

7 f Vid. 2 Cor. xii. 12, 13.

SECT. II.

CHAP. I. 10-VI. 20.

CONTENTS.

THERE were great Disorders in the Church of Corinth, caused chiefly by a Faction raised there against St. Paul: The Partisans of the Faction mightily cried up and gloried in their Leaders, who did all they could to disparage St. Paul, and lessen him in the Esteem of the Corinthians. St. Paul makes it his Business in this Section to take off the Corinthians from siding with and glorying in this pretended Apostle, whose Followers and Scholars they professed themselves to be; and to reduce them into one Body, as the Scholars of Christ united in a Belief of the Gospel, which he had preached to them, and in an Obedience

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to it, without any such distinction of Masters or Leaders, from whom they denominated themselves. He also here and there intermixes a Justification of himself against the Aspersions which were cast upon him by his Opposers. How much St. Paul was set against their Leaders, may be seen, 2 Cor. xi. 13---15.

The Arguments used by St. Paul to break the opposite Faction, and put an End to all Divisions amongst them, being various, we shall take notice of them under their several Heads, as they

come in the order of his Discourse.

SECT. II. N. I.

CHAP. I. 10-16.

CONTENTS.

ST. Paul's first Argument is, That in Christianity, they all had but one Master, viz. Christ; and therefore were not to fall into Parties denominated from distinct Teachers, as they did in their Schools of Philosophy.

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PARAPHRASE.

no Now I befeech you, brethren, by the name of our Lord Jefus Chrift, that ye all fpeak the fame thing, and that there be no divisions among you; but that ye be perfectly joined together in the fame mind, and in the fame judgment.

Now I beseech you, Brethren, by 10 the Name 8 of our Lord Jesus Christ, that ye hold the same Doctrine, and that there be no Divisions amongst you; but that ye be framed together into one intire Body, with one Mind, and one Affection.

ought to be named. If any one has thought St. Paul a loofe Writer, it is only because he was a loose Reader. He that takes notice of St. Paul's Design, shall find that there is not a Word, scarce, or Expression that he makes use of, but with relation and tendency to his present main Purpose; as here intending to abolish the Names of Leaders they distinguished themselves by, he beseeches them by the Name of Christ, a Form that I do not remember he elsewhere uses.

thren h, by fome of the House of Chloe, that there are Quarrels and Dissensions

12 amongst you: So that ye are all fallen into Parties, ranking yourselves under different Leaders, or Masters; one saying, I am of Paul, another, I of Apol-

who is our only Head and Mafter, divided? Was Paul crucified for you?

Or were you baptized into the Name

14 of Paul? I thank God that I baptized none of you, but Crifpus and Gains;

15 lest any one should say I had baptized in-

Houshold of Stephanas: Farther I know not whether I baptized any other.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

that every one of you faith, I am of Paul, and I of Apolios, and I of Cephas, and I of Christ.

vas Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crifpus and Gaius:

15 Left any should say that I had baptized in mine own name.

16 And I baptized alfo the houshold of Stephanas: befides, I know not whether I baptized any other.

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11 h Brethren, a Name of Union and Friendship used here twice together by St. Paul, in the entrance of his Persuasion to them, to put an end to their Divisions.

13 'E. properly signifies into: So the French translate it here. The Phrase βιαπτισθέναι Κς, to be baptized into any one's Name, or into any one, is solemnly by that Ceremony to enter himself a Disciple of him into whose Name he is baptized, with Profession to receive his Doctrine and Rules, and submit to his Authority: A very good Argument here why they should be called by no one's Name but Christ's.

S E C T. II. N. 2.

CHAP. I. 17-31.

CONTENTS.

THE next Argument of St. Paul to stop their Followers from glorying in these false Apostles, is, that neither any Advantage

Advantage of Extraction, nor Skill in the Learning of the Jews, nor in the Philosophy and Eloquence of the Greeks, was that for which God chose Men to be Preachers of the Gospel. Those whom he made choice of for overturning the Mighty and the Learned, were mean, plain, illiterate Men.

TEXT.

PARAPHRASE.

17 For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.

of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wifdom of the wife, and will bring to nothing the understanding of the prudent.

where is the wife? where is the fcribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

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For Christ fent me not to baptize, but 17 to preach the Gospel; not with learned and eloquent Harangues, left thereby the Virtue and Efficacy of Christ's Sufferings and Death should be over-looked and neglected, if the Stress of our Perfuafion thould be laid on the Learning and Quaintness of our Preaching. For 18 the plain infifting on the Death of a crucified Saviour, is, by those who perish, received as a foolish, contemptible thing; though to us, who are faved, it be the Power of God, conformable to what is prophesied by Isaiah: I will destroy 19 the Wisdom of the Wise, and I will bring to nothing the Understanding of the Prudent. Where is the Philosopher 20 skill'd in the Wildom of the Greeks? Where the Scribe k studied in the Learning of the Jews? Where the Professor of human Arts and Sciences? Hath not God render'd all the Learning and Wifdom of this World foolish and useless. for the Discovery of the Truths of the Gospel? For fince the World by their 21 natural Parts and Improvements in what with them paffed for Wifdom, acknowledg'd

20 k Scribe was the Title of a learned Man amongst the Jews; one versed in their Law and Rites, which was the Study of their Doctors and Rabbies. It is likely the salse Aposle, so much concerned in these two Epistles to the Corinthians, who was a Jew, pretended to something of this kind, and magnified himself thereupon; otherwise it is not probable that St. Paul should name to the Corinthians a fort of Men not much known or valued amongst the Greeks. This therefore may be supposed to be said to take off their glorying in their salse Apostle.

ledg'd not the one only trueGod, though he had manifested himself to them in the wise Contrivance and admirable Frame of the visible Works of the Creation, it pleased God by the plain and (as the World esteems it) soolish Doctrine of the Gospel, to save those who receive

22 and believe it. Since 1 both the Jews demand extraordinary Signs and Miracles, and the Greeks feek Wisdom;

but I have nothing else to preach to them but Christ crucified, a Doctrine offensive to the Hopes and Expectations of the Jews, and soolish to the acute Men

24 of Learning, the Greeks; but yet it is to these, both Jews and Greeks (when they are converted) Christ, the Power of God, and Christ the Wisdom of

25 of God: Because that which seems Foolishness in those who came from God, surpasses the Wisdom of Man; and that which seems Weakness in those sent by God, surpasses the Power of Men.

not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a fign, and the Greeks feek after wifdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

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24 But unto them which are called, both Jews and Greeks, Chrift, the power of God, and the wisdom of God.

25 Because the foolishness of God is wifer than men; and the weakness of God is stronger than men.

are not certainly idle and infignificant, and therefore I fee not how they can be omitted in the Translation.

'Επειδή is a Word of Reasoning, and if minded, will lead us into one of St. Paul's Reasonings here, which the Neglect of this Word makes the Reader overlook. St. Paul, in ver. 21. argues thus in general: "Since the World by their natural Parts and Improvements, did not attain to a right and saving Knowledge of God, God by the preaching of the Gospel, which seems Foolishness to them, was pleased to communicate that Knowledge to those

" who believed.

In the three following Verses he repeats the same Reasoning, a little more expressly applied to the People he had here in his view, viz. Jews and Greeks; and his Sense seems to he this: "Since the Jews, to make any Doctrine go down with them, require extraordinary Signs of the Power of God to accompany it, and nothing will please the nice Palates of the learned Greeks but Wisdom, and though our preaching of a crucified Messiah be a Scandal to the Jews, and Foolishness to the Greeks, yet we have what they both seek; for both Jew and Gentile, when they are called, find the Messiah, whom we preach, to be the Power of

" God, and the Wildom of God."

26 For ye see your calling, brethren, how that not many wise men after the sless, not many mighty, not many noble are called.

27 But God hath chofen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and fanctification, and redemption:

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Men. For, reflect upon yourselves, 26 Brethren, and you may observe that there are not many of the wife and learned Men, not many Men of Power or of Birth among you, that are called. But God hath chosen the foolish Men in 27 the account of the World, to confound the wife; and God hath chosen the weak Men of the World to confound the mighty: The mean Men of the World, 28 and contemptible, has God chosen, and those that are of no account, are nothing m, to displace those that are: That 29 fo there might be no Room or Pretence for any one to glory in his Presence. Natural human Abilities, Parts or Wif- 30 dom, could never have reach'd this Way to Happiness: 'Tis to his Wisdom alone that ye owe the Contrivance of it: To his revealing of it that ye owe the Knowledge of it; and 'tis from him alone that you are in Christ Jesus, whom God has made to us Christians Wisdom, and Righteoufness, and Sanctification, and Redemption, which is all the Dignity and Pre-eminence, all that is of any va-

25, 27, 28. He that will read the Context, cannot doubt but that St. Paul, by what he expresses in these Verses in the Neuter Gender, means Persons, the whole Argument of the Place being about Persons, and their glorying, and not about Things.

28 m Τὰ μὰ δυτα, Things that are not, I think may well be underflood of the Gentiles, who were not the People of God, and were counted as nothing by the Jews; and we are pointed to this Meaning by the Words ματαισχύνη & ματαργήση. By the foolish and weak Things, i. e. by simple, illiterate and mean Men, God would make asham'd the learned Philosophers and great Men of the Nations: But by the μὰ τοτα, the Things that are not, he would abolish the Things that are, as in effect he did abolish the Jewish Church by the Christian, taking in the Gentiles to be his People, in the Place of the rejected Jews, who till then were his People. This St. Paul mentions here not by chance, but pursuant to his main Design, to stay their glorying in their false Apostle, who was a Jew; by shewing that whatever that Head of the Faction might claim under that Pretence, as it is plain he did stand upon it (see 2 Cor. xi. 21, 22.)

21 lue, amongst us Christians: That as it is written, He that glorieth, should glory it is written, He that only in the Lord.

31 That, according as glorieth, let him glory in the Lord.

he had not any the least Title to any Esteem or Respect upon that account, fince the Jewish Nation was laid afide, and God had chosen the Gentiles to take their Place, and to be his Church and People initead of them. Vid. Note on Chap. ii. ver. 6. there one may see, who are the naturyou the abolished, whom God says here, natapyion, he will abolish.

S E C T. II. N. 3.

CHAP. II. 1-5.

CONTENTS.

FArther, to keep them from glorying in their Leaders, he tells them, that as the Preachers of the Control them, that as the Preachers of the Gospel of God's choofing were mean and illiterate Men, so the Gospel was not to be propagated, nor Men to be established in the Faith by human Learning and Eloquence, but by the Evidence it had from the Revelation contained in the Old Teltament, and from the Power of God accompanying and confirming it with Miracles.

PARAPHRASE.

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AND I, Brethren, when I came and preach'd the Gospel to you, I did not endeavour to fet it off with any Ornaments of Rhetoric, or the mixture of human Learning or Philosophy, but plainly declared it to you as a Doctrine coming from God, revealed and attested a

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

by

I To μαρτύριον του Θεού, The Testimony of God, i. e. what God hath revealed and testifies in the Old Testament. The Apostle here declares to the Corinthians, that when he brought the Gospel to them, he made no use of any human Science, Improvement, or Skill; no Infinuations of Eloquence, no philosophical Speculati2 For I determined not to know any thing among you, fave Jesus Christ, and him crucistied.

3 And I was with you in weakness, and in fear, and in much trem-

4And my speech, and my preaching was not with enticing words of man's wisdom, but in

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by him. For I refolved to own or show 2 no other Knowledge among you, but the Knowledge or Doctrine of Jefus Christ, and of him crucissed. All 3 my Carriage among you had nothing in it but the appearance of Weakness, and Humility, and fear of offending you p. Neither did I in my Discourses, or 4 Preaching, make use of any human Art of Persuasion to inveagle you. But the Doctrine of the Gospel which I proposed, I confirmed, and inforced by what

ons, or Ornaments of human Learning appear'd in any thing he faid to persuade them: All his Arguments were, as he tells them, ver. 4. from the Revelation of the Spirit of God in the Predictions of the Old Testament, and the Miracles which he, Paul, did among them, that their Faith might be built wholly upon the Spirit of God, and not upon the Abilities and Wisdom of Man. Tho μαρτύριον του Θεού, the Testimony of God, agrees very well with so much of St. Paul's meaning as relates to his founding his Preaching on the Testimony of God, yet those Copies which read μυς ήριου, Mystery, for μαρλύριου, Testimony, seem more perfectly to correspond with St. Paul's Sense in the whole Latitude of it. For tho' he owns the Doctrine of the Gospel dictated by the Spirit of God, to be contained in the Scriptures of the Old Testament, and builds upon Revelation; yet he every where teaches, that it remained a Secret there, not understood till they were led into the hidden Evangelical Meaning of those Passages by the coming of Jesus Christ, and by the Affistance of the Spirit in the Times of the Messiah, and then published to the World by the Preachers of the Gospel: And therefore he calls it, especially that Part of it which relates to the Gentiles, almost every where, μυς άριου, Mystery. See particularly Rom. xvi. 25, 26.

2 • St. Paul, who was himself a learned Man, especially in the fewish Knowledge, having in the foregoing Chapter told them, that neither the Jewish Learning, nor Grecian Sciences, give a Man any advantage as a Minister of the Gospel; he here reminds them, that he made no Shew or Use of either when he planted the Gospel amongst them: Intimating thereby, that those were not Things for which their Teachers were to be valued or followed.

3 PSt. Paul, by thus fetting forth his own modest and humble Behaviour amongst them, reslects on the contrary Carriage of their false Apostle, which he describes in Words at length, 2 Cor. xi. 20.

the Spirit 4 had revealed and demon-demonstration of the Spistrated of it in the Old Testament, and rit, and of power: by the Power of God accompanying it with miraculous Operations; that your Faith might have its Foundation not in the Wisdom and Endowments of Men. but in the Power of God '.

5 That your faith should not stand in the wisdom of men, but in the power of God.

4 9 There were two Sorts of Arguments wherewith the Apostle confirmed the Gospel; The one was the Revelations made concerning our Saviour by Types and Figures, and Prophecies of him under the Law: The other, Miracles and miraculous Gifts accompanying the first Preachers of the Gospel, in the publishing and propagating of it. The latter of these St. Paul here calls Power; the former in this Chapter he terms Spirit: So ver. 12, 14. Things of the Spirit of God, and Spiritual Things, are Things which are revealed by the Spirit of God, and not discoverable by our natural Faculties.

5 Their Faith being built wholly on Divine Revelation and Miracles, whereby all human Abilities were shut out, there could be no reason for any of them to boast themselves of their Teachers, or value themselves upon their being the Followers of this or that Preacher; which St. Paul hereby obviates.

S E C T. II. N. 4.

CHAP. II. 6-16.

CONTENTS.

HE next Argument the Apostle uses, to shew them that they had no Reason to glory in their Teachers, is, that the Knowledge of the Gospel was not attainable by our natural Parts, however they were improved by Arts and Philosophy, but was wholly owing to Revelation.

PARAPHRASE.

TEXT.

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Howbeit that which we preach is Wildom, and known to be so among those who are thoroughly instructed in the Christian Religion, and take it upon

6 Howbeit we speak wildom among them that are perfect : yet not the wisdom of this world; nor of the its true Principles s: but not the Wifprinces of this world, dom of this World, nor of the that come to nought. Princes s or Great Men of this World,

6 Perfed here is the same with Spiritual, ver. 15. one that is so perfectly well apprized of the Divine Nature and Original of the Christian Religion, that he sees and acknowledges it to be all a pure Revelation from God, and not in the least the Product of human Discovery, Parts, or Learning; and so deriving it wholly from what God hath taught by his Spirit in the facred Scriptures, allows not the least Part it to be afcribed to the Skill or Abilities of Men, as Authors of it, but received as a Doctrine coming from God a-And thus perfect is opposed to carnal, Chap. iii. 1, 3, i. e. fuch Babes in Christianity, such weak and mistaken Christians, that they thought the Gospel was to be managed as human Arts and Sciences amongst Men of the World, and those were better instructed, and were more in the right, who followed this Master or Teacher rather than another; and so glorying in being the Scholars, one of Paul, and another of Apollos, fell into Divisions and Parties about it, and vaunted one over another: Whereas, in the School of Christ. all was to be built on the Authority of God alone, and the Revelation of his Spirit in the facred Scriptures.

t Wisdom of this World, i. e. the Knowledge, Arts and Sciences attainable by Man's natural Parts and Faculties; such as Man's Wit could find out, cultivate and improve: Or of the Princes of this World, i. e. such Doctrines, Arts and Sciences, as the Princes of the

World approve, encourage, and endeavour to propagate.

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Tho' by ἄρχοντες τοῦ ἀιῶνος τοῦτε, may here be understood the Princes or Great Men of this World. in the ordinary Sense of these Words; yet he that well confiders ver. 28. of the foregoing Chapter, and ver. 8. of this Chapter, may find Reason to think that the Apostle here principally designs the Rulers and Great Men of the Jewish Nation. If it be objected that there is little Ground to think that St. Paul by the Wisdom he disowns, should mean that of his own Nation, which the Greeks of Corinth (whom he was writing to) had little Acquaintance with, and had very little Esteem for; I reply, that to understand this right, and the Pertinency of it, we must remember, that the great Design of St. Paul in writing to the Corinthians, was to take them off from the Respect and Efleem that many of them had for a false Apostle that was got in among them, and had there raised a Faction against St. Paul. This pretended Apostle, 'tis plain from 2 Cor. xi. 22. was a Jew; and, as it feems, 2 Cor. v. 16, 17. valued himself upon that Account, and possibly boasted himself to be a Man of Note, either by Birth, or Alliance, or Place, or Learning, among that People, who counted themselves the holy and illuminated People of God, and there-

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World w, who will quickly be brought 7 to nought *. But we speak the Wisdom of God 2, contained in the myste- wisdom of God in a rious

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fore to have a right to sway among these new Heathen Converts. To obviate this Claim of his to any Authority, St. Paul here tells the Corinthians, that the Wisdom and Learning of the Jewish Nation led them not into the Knowledge of the Wisdom of God, i.e. the Gospel revealed in the Old Testament, evident in this, that it was their Rulers and Rabbies, who stiffy adhering to the Notions and Prejudices of their Nation, had crucified Jesus the Lord of Glory, and were now themselves, with their State and Religion, upon the Point to be swept away and abolished. 'Tis to the same purpose that 2 Cor. iv. 16--19. he tells the Corinthians, that be knows no Man after the Flesh, i.e. that he acknowledges no Dignity of Birth, or Descent, or outward national Privileges. The old Things of the Jewish Constitution are past and gone; whoever is in Christ, and entered into his Kingdom, is in a new Creation, wherein all Things are new, all Things are from God; no Right, no Claim or Preference derived to any one from any former Institution, but every one's Dignity confifts folely in this, that God had reconciled him to himself, not imputing his former Trespasses to him.

w'ALON OUTOS, which we translate this World, seems to me to signify commonly, if not constantly, in the New sestament, that State which during the Mosaical Constitution, Men, either Jews or Gentiles, were in, as contra-diffinguished to the Evangelical State or Constitution, which is commonly called 'Λιών μέλλων, or έρχόμενος,

The World to come.

x Τῶν καταργημένων, Who are brought to nought, i. e. who are vanishing. If the Wisdom of this World, and of the Princes of this World, be to be understood of the Wisdom and Learning of the World in general, as contra-diffinguished to the Doctrine of the Gospel, then the Words are added, to shew what Folly it is for them to glory as they do in their Teachers, when all that worldly Wisdom and Learning, and the Great Men, the Supporters of it, would quickly be gone; whereas all true and lasting Glory came only from Jesus Christ, the Lord of Glory. But if these Words are to be understood of the Jews, as feems most consonant to the main Defign of the Epiftle, and to St. Paul's Expressions here; then his telling them that the Princes of the Jewish Nation are brought to nought, is to take them off from glorying in their Judaizing falfe Apostle, fince the Authority of the Rulers of that Nation, in Matters of Religion, was now at an End, and they, with all their Pretences, and their very Constitution itself, were upon the Point of being abolished and swept away, for having rejected and crucified the Lord of Glory.

7 2 Wisdom of God is used here for the Doctrine of the Gospel coming

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mystery, even the hid-rious and the obscure Prophecies of the den wisdom which God Old Testament a, which has been thereordained before the in concealed and hid: tho' it be what God predetermined in his own Purpofe before the Jewish Constitution b, to the

coming immediately from God by the Revelation of his Spirit, and in this Chapter is fet in opposition to all Knowledge, Discoveries and Improvements whatfoever, attainable by human Industry, Parts, and Study; all which he calls the Wisdom of the World, and Man's Wisdom; thus distinguishing the Knowledge of the Gospel which was derived wholly from Revelation, and could be had no other

Way, from all other Knowledge whatfoever.

What the Spirit of God had revealed of the Gospel during the Times of the Law, was so little understood by the Jews, in whose facred Writings it was contained, that it might well be called the Wisdom of God in a Mystery, i. e. declared in obscure Prophecies, and mysterious Expressions and Types. Tho' this be undoubtedly so, as appears by what the Jews both thought and did when Jesus the Messiah, exactly answering what was foretold of him, came amongst them; yet by the Wisdom of God in Mystery wherein it was bid, though purposed by God before the settling of the Jewish Occonomy, St Paul feems more particularly to mean what the Gentiles, and confequently the Corinthians, were more peculiarly concerned in, (viz.) God's Purpose of calling the Gentiles to be his People under the Messiah, which the revealed in the Old Testament, yet was not in the least understood till the Times of the Gospel, and the Preaching of St. Paul the Apostle of the Gentiles, which therefore he so frequently calls a Mystery. The reading and comparing Rom. xvi. 25, 26. Eph. iii. 3--9. Chap. vi. 19, 20. Col. i. 26, 27. & ii. 1--8. & iv. 3, 4. will give light to this. To which give me leave to observe upon the Use of the Word Wisdom here that St. Paul speaking of God's calling the Gentiles, cannot in mentioning it forbear Expressions of his Admiration of the great and incomprehensible Wisdom of God therein. See Eph. iii. 8, 10. Rom. xi.

33: Προ των ἀιώνων, fignifies properly, before the Ages; and I think it may be doubted whether these Words, before the World, do exactly render the Sense of the Place. That away or awas, should not be translated the World, as in many Places they are, I shall give one convincing Instance among many that might be brought, viz. Eph. iii. 9. compared with Col. i. 26. The Words in Colosfians are, το μυζέριον το ἀποκεκρυμμένου ἀπ' αιώνων; thus render'd in the English Translation, which bath been hidden from Ages; but in Eph. 111. 9. a parallel Place, the same Words, τοῦ μυσερία τοῦ ἀποκεμρυμμένα ἀπο των ἀιώνων, are translated, the Mystery which from the beginning

Glory of us c, who understand, re- world unto our glory. 8 ceive, and preach it. Which none of the Rulers amongst the Jews underflood: For if they had, they would not have crucified the Lord Christ, who has in his Hands the disposing of all true

9 Glory. But they knew it not; as it is written, Eye hath not feen, nor Ear heard, nor have the Things that God hath prepared for them that love him, enter'd into the Heart or Thoughts of

10 Man. But these Things which are not discoverable by Man's natural Faculties and Powers, God hath revealed to us by his Spirit, which fear cheth out all Things, vealed them unto us by

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not feen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

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10 But God hath reeven his Spirit: for the Spirit fearcheth all things;

of the World bath been hid: Whereas it is plain, from Col. i. 26. àno των ἀιώνων, does not fignify the Epoch or Commencement of the Concealment, but those from whom it was concealed. plain, the Apostle in the Verse immediately preceding, and that following this which we have before us, speaks of the Jews; and therefore Too divine here, may be well understood to mean, before the Ages of the Jews; and so 2+ 2. enus, from the Ages of the Terus, in the other two mentioned Texts. Why dieve; in thefe, and other Places, as Luke i. 70. and Ads iii. 21. and elsewhere, should be appropriated to the Ages of the Jews, may be owing to their counting by Ages or Jubilees: Vid. Dr. Burthogge in his judi-

cious Treatife, Christianity a revealed Mystery, c. 2. p. 17. c St. Paul opposes here the true Glory of a Christian to the glorying which was amongst the Corinthians, in the Eloquence, Learning, or any other Quality of their factions Leaders; for St. Paul, in all his Expressions, has an Eye on his main Purpose: As if he should have faid; "Why do you make Divisions, by glorying as you do, " in your distinct Teachers? The Glory that God has ordained us " Christian Teachers and Professors to, is to be Expounders, Preach-" ers, and Believers of those revealed Truths and Purposes of God, " which though contained in the facred Scriptures of the Old Te-" stament, were not understood in former Ages. This is all the "Glory that belongs to us the Disciples of Christ, who is the Lord of all Power and Glory, and herein has given us what far excels " all that either Jews or Gentiles had any Expectation of from what they gloried in; vid. ver. 9." Thus St. Paul takes away all Matter of glorying from the false Apostle, and his factious Followers among the Corinthians. The Excellency of the Gospel-Ministration see also, 2 Cor. iii. 6---11.

God.

11 For what man knoweth the things of a man, fave the spirit of man which is in him? even to the things of God knoweth no man, but the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we ipeak, not in the words which man's wifdom teacheth, but which the Holy Ghoff teacheth; comparing ipritual things with spiritual.

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yea, the deep things of even the deep Counsels of God, which are beyond the reach of our Abilities to discover. For as no Man knoweth 11 what is in the Mind of another Man. but only the Spirit of the Man himfelf that is in him; so much less doth any Man know or can discover the Thoughts and Counfels of God, but only the Spirit of God. But we d 12 have received not the Spirit of the World e, but the Spirit which is of God, that we might know what Things are in the Purpose of God, out of his free Bounty to bestow upon us: Which Things we not only know, 13 but declare also; not in the Language and Learning taught by human Elo-quence and Philosophy, but in the Language and Expressions which the Holy Ghost teacheth in the Revelations contained in the Holy Scriptures. comparing one Part of Revelation

12 d We, the true Apostles, or rather I; for tho' he speaks in the Plural Number to avoid Ostentation, as it might be interpreted, yet he is here justifying himself, and shewing the Corinthians, that none of them had reason to forsake and slight him, to follow and cry up their false Apostle. And that he speaks of himself, is plain from the next Verse, where he faith, We speak not in the Words which Man's Wisdom teacheth; the same which he says of himself, Chap. i. 17. I was fent to preach, not with Wisdom of Words. And Chap. ii. 1. I came to you, not with Excellency of Speech, or of Wifdom.

e As he puts Princes of the World, ver. 6, and 8. for the Rulers of the Jews, so here he puts Spirit of the World for the Notions of the Jews, that worldly Spirit wherewith they interpreted the Old Testament, and the Prophecies of the Messiah and his Kingdom; which Spirit, in Contra-distinction to the Spirit of God, which the Roman Converts had received, he calls the Spirit of Bondage, Rom. viii. 15.

13 f 'Tis plain the spiritual Things he here speaks of, are the uniearchable Counsels of God, revealed by the Spirit of God; which therefore he calls spiritual Things.

14 with another. But a Man g who hath no other Help but his own natural Faculties, how much soever improved by human Arts and Sciences, cannot receive the Truths of the Gospel, which are made known by another Principle only, viz. the Spirit of God revealing them, and therefore seem foolish and absurd to such a Man; nor can he by the bare Use of his natural Faculties, and the Principles of human Reason, ever come to the Knowledge of them, because it is by the studying of Divine Revelation alone that we can attain the

his Foundation in Divine Revelation, can judge what is, and what is not the Doctrine of the Gospel and of Salvation; he can judge who is, and who is not a good Minister and Preacher of the Word of God: But others, who are bare animal Men, that go not beyond the Discoveries made by the natural Faculties of human Understanding, without the Help and Study of Revelation, cannot judge of such an one, whether he preacheth right and well,

16 or not. For who, by the bare Use of his natural Parts, can come to know the Mind of the Lord in the Design of the Gospel, so as to be able to instruct him [the spiritual Man] in it.

man receiveth not the things of the Spirit of God: for they are foolithness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is fpiritual, judgeth all things, yet he himfelf is judged of no man,

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16 For who hath known the mind of the Lord, that he may inftruct him? but we have the mind of Christ.

14, 15. 8 Φυχικός, the animal Man, and πνευματικός, the spiritual Man, are opposed by St. Paul in ver. 14, 15. the one fignifying a Man that has no higher Principles to build on than those of natural Reason; the other, a Man that sounds his Faith and Religion on Divine Revelation. This is what appears to be meant by natural, or rather animal Man, and Spiritual, as they stand opposed in these two Verses.

16 h 'Aulou, bim, refers here to spiritual Man, in the former Verse, and not to Lord in this. For St. Paul is shewing here, not that a natural Man and a mere Philosopher cannot instruct Christ,

But I, who renouncing all human Learning and Knowledge in the Cafe, take all that I preach from Divine Revelation alone, I am fure that therein I have the Mind of Christ; and therefore there is no reason why any of you should prefer other Teachers to me, glory in them who oppole and vilify me, and count it an Honour to go tor their Scholars, and be of their Party.

this no body pretending to be a Christian could own; but that a Man by his bare natural Parts, not knowing the Mind of the Lord, could not instruct, could not judge, could not correct a Preacher of the Gospel who built upon Revelation, as he did, and therefore twas fure he had the Mind of Christ.

S E C T. II. N. 5.

C H A P. III. 1.—IV. 20.

CONTENTS.

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HE next Matter of boafting which the Faction made use of to give the Pre-eminence and Preference to their Leader above St. Paul, seems to have been this, that their new Teacher had led them farther, and given them a deeper Infight into the Mysteries of the Gospel than St. Paul had done. To take away their glorying on this Account, St. Paul tells them, that they were carnal, and not capable of those more advanced Truths, or any thing beyond the first Principles of Christianity which he had taught them; and tho' another had come and watered what he had planted, yet neither Planter, nor Waterer, could assume to himself any Glory from thence, because it was God alone that gave the Increase. But whatever new Doctrines they might pretend to receive from their magnified new Apostle, yet no Man could lay any other Foundation in a Christian Church, but what he, St. Paul, had laid, viz. that Jesus is the Christ; and therefore there was no reaion to glory in their Teachers, because upon this Foundation they possibly might build false or unfound Doctrines, for which they should receive no Thanks from God, tho' continuing in the Faith, they might be faved. Some of the particular Hay and

and Stubble which this Leader brought into the Church at Corinth, he feems particularly to point at, Chap. iii. 16, 17. viz. their defiling the Church by retaining, and, as it may be supposed, patronizing the Fornicator, who should have been turned out, Chap. v. 7---13. He further adds, that these extolled Heads of their Party were at belt but Men; and none of the Church ought to glory in Men: For even Paul, and Apollos, and Peter, and all the other Preachers of the Gospel, were for the Use, and Benefit, and Glory of the Church, as the Church was for the Glory of Christ.

Moreover, he shews them, that they ought not to be puffed up upon the account of these their new Teachers, to the undervaluing of him, tho' it should be true, that they had learned more from them, than from himfelf; for these Reasons:

1. Because all the Preachers of the Gospel are but Stewards of the Mysteries of God; and whether they have been faithful in their Stewardship cannot be now known; and therefore they ought not to be forme of them magnified and extolled, and others depressed and blamed by their Hearers here, till Christ their Lord came, and then he, knowing how they have behaved themselves in their Ministry, will give them their due Praifes. Befides, these Stewards have nothing but what they have received, and therefore no Glory belongs to them for

2. Because if these Leaders were (as was pretended) Apostles, Glory, and Honour, and outward Affluence here, was not their Portion, the Apostles being destined to Want,

Contempt, and Perfecution.

3. They ought not to be honour'd, follow'd, and glory'd in as Apostles, because they had not the Power of Miracles; which he intended shortly to come and shew they had not.

PARAPHRASE.

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AND I, Brethren, found you so I AND I, brethren, a given up to Pride and Vain-Glory, in Affectation of Learning and philosophical Knowledge i, that I could not speak to you as Spiritual k, i. e. as to

A could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

1 ' Vid. Chap. i. 22. & iii. 18.

Here TUEULATINGS, Spiritual, is opposed to sapuinds, Carnal, as Chap. ii. 14. it is to yuxur's, Natural, or rather Animal; fo that here we have three Sorts of Men: 1. Carnal, i. e. fuch as are fway'd

Men not wholly depending on Philofophy, and the Discoveries of natural Reafon, as to Men who had refigned themselves up in Matters of Religion to Revelation, and the Knowledge which comes only from the Spirit of God; but as to Carnal, even as to Babes who yet retained a great many childish and wrong Notions about it: This hindered me that I could not go fo far as I defired in the Mysteries of the Christian Religion, but was fain to content myfelf with instructing you in the first Principles in and more obvious 2 I have fed you with and easy Doctrines of it. I could not 2

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fway'd by fleshly Passions and Interests; 2. Animal, i. e. such as feek Wisdom, or a Way to Happ ness only by the Strength and Guidance of their own natural Parts, without any supernatural Light coming from the Spirit of God, i. e. by Reason without Revelation, by Philosophy without Scripture; 3. Spiritual, i. e. such as feek their Direction to Happiness, not in the Dictates of natural Reason and Philosophy, but in the Revelations of the Spirit of God

in the Holy Scriptures.

Here σαρκικός, carnal, is opposed to πρευματικός, spiritual, in the fame Sense that Juxinoc, natural or animal- is opposed to musuiatihis spiritual, Chap. ii. 14. as appears by the Explication which St. Paul himself gives here to gapuino, carnal: For he makes the Carnal to be all one with Babes in Christ, ver. 1. i. e. such as had not their Understandings yet fully opened to the true Grounds of the Christian Religion, but retained a great many childish Thoughts about it, as appeared by their Divitions, one for the Doctrine of his Master Paul, another for that of his Master Apollos; which if they had been spiritual, i. e. had looked upon the Doctrine of the Gofpel to have come folely from the Spirit of God, and to be had only from Revelation, they could not have done; for then all human Mixtures of any thing, derived either from Paul or Apollos, or any other Man, had been wholly excluded. But they in these Divisions professed to hold their Religion, one from one Man, and another from another; and were thereupon divided into Parties. This he tells them was to be carnal, and περιπατείν κατά ἄνθρωπου, to be led by Principles purely human, i. e. to found their Religion upon Mens natural Parts and Discoveries; whereas the Gospel was wholly built upon Divine Revelation. and nothing else, and from thence alone those who were TUBULLATING, took it.

m That this is the Meaning of the Apostle's Metaphor of Milk

and Babes, may be feen Heb. v. 12---14.

apply myself to you, as to spiritual milk, and not with Men ", that could compare spiritual Things with spiritual, one part of Scripture with another, and thereby understand the Truths revealed by the Spirit of God, discerning true from talle Doctrines, good and ufeful from evil ° and vain Opinions. A further Difcovery of the Truths and Mytteries of Christianity, depending wholly on Revelation, you were not able to bear then, nor are you yet able to bear;

3 because you are carnal, full of Envyings, and Strife, and Factions, upon the account of your Knowledge, and the Orthodoxy of your particular Par-

4 ties P. For whilft you fay, one, I am of Paul; and another, I am of Apollos q; are ye not carnal, and manage yourselves in the Conduct both of your Minds and Actions, according to barely human Principles, and do not as **fpiritual**

meat: for hitherto ye were not able to bear it, neither yet now are ye

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one faith, I am of Paul, and another, I am of Apollos, are ye not carnal?

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· Vid. Heb. v. 14.

3 P Κατ ἄνθρωπου. Speaking according to Man, fignifies speaking according to the Principles of natural Reason, in Contra-distinction to Revelation, vid. 1 Cor. ix. 8. Gal. i. 11. and fo walking

according to Man must here be understood.

² n Vid. Chap. ii. 13.

⁴ From this 4th Verse, compared with Chap. iv. 6. it may be no improbable Conjecture that the Division in this Church was only into two opposite Parties; whereof the one adhered to St. Paul, the other flood up for their Head, a false Apostle, who opposed St. Paul: For the Apellos whom St. Paul mentions here, was one (as he tells us, ver. 6.) who came in and water'd what he had planted, i. e. when St. Paul had planted a Church at Corinth, this Apollos got into it, and pretended to instruct them farther, and boasted in his Performances amongst them, which St. Paul takes notice of again, 2 Cor. x. 15, 16. Now the Apollos that he here speaks of, he himfelf tells us. Chap. iv. 6. was another Man under that borrowed "Tis true, St. Paul in his Epistles to the Corinthians, generally speaks of these his Opposers in the Plural Number; but it is to be remembred, that he speaks so of himself too, which as it was the less invidious Way in regard of himself, so it was the softer Way towards his Opposer, tho' he seems to intimate plainly, that it was one Leader that was fet up against him.

Who then is Paul, and who is Apollos, but ministers by whom ve believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; butGod gave the increase.

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7 So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward, according to his own labour.

spiritual Men acknowledge all that Information, and all those Gifts wherewith the Ministers of Jesus Christ are furnished for the Propagation of the Gospel, to come wholly from the Spirit of God? What then are any of the Preachers of the Gospel, that you should glory in them, and divide into Parties under their Names? Who, for Example, is Paul, or who Apollos? What are they else but bare Ministers, by whose Ministry, according to those several Abilities and Gifts which God has bestowed upon each of them, ye have received the Gospel? They are only Servants, employ'd to bring unto you a Religion derived intirely from Divine Revelation, wherein human Abilities, or Wisdom, had nothing to do. The Preachers of it are only Instruments by whom this Doctrine is conveyed to you; which, whether you look on it in its Original, it is not a thing of human Invention or Discovery; or whether you look upon the Gifts of the Teachers who instruct you in it, all is entirely from God alone, and affords you not the least ground to attribute any thing to your Teachers. For Example, 6 I planted it amongst you, and Apollos watered it, but nothing can from thence be ascribed to either of us: there is no reason for your calling yourselves, some of Paul, and others of Apollos: For 7 neither the Planter nor the Waterer have any Power to make it take Root and grow in your Hearts; they are as nothing in that respect, the Growth and Success is owing to God alone. The 8 Planter and the Waterer on this account are all one, neither of them to be magnified or preferred before the other; they are but Instruments concurring to the fame End, and therefore ought not to be diffinguished, and fet in opposition one to another, or cried L 2

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up as more deserving one than another.

We, the Preachers of the Gospel, are but Labourers employ'd by God about that which is his Work, and from him shall receive Reward hereafter, every one according to his own Labour; and not from Men here, who are liable to make a wrong Estimate of the Labours of their Teachers, preferring those who do not labour together with God, who do not carry on the Design or Work of God in the Gospel, or perhaps do not carry it on equally with others who

are undervalued by them. Ye who are the Church of God are God's Building; in which I, according to the Skill and Knowledge which God of his free Bounty has been pleafed to give me, and therefore ought not to be to me or any other, matter of glorying, as a

skilful Architect, have laid a fure Foundation, which is Jesus the Messiah, the sole and only Foundation of Christianity, besides which no Man can lay any other. But though no Man who pretends to be a Preacher of the Gospel can build upon any other Foundation, yet you ought not to cry up your new Instructor; (who has come and built upon the Foundation that I laid) for the Doctrines he builds thereon, as if there were no other Minister of the

12 Gospel but he: For tis possible a Man may build upon that true Foundation, Wood, Hay, and Stubble, Things that will not bear the test, when the trial by Fire at the last Day s shall come.

13 At that Day every Man's Work shall be tried, and discover'd of what Sort

9 For we are labourers together with God: ye are God's hufbandry, ye are God's building.

To According to the grace of God which is given unto me, as a wife mafter builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

II For other foundation can no man lay, than that is laid, which is Jefus Christ.

12 Now if any man build upon this foundation, gold, filver, precious ftones, wood, hay, ftubble: I

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13 Every man's work shall be made manifest: for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what fort it is.

11 ' Chap. iv. 15. In this he reflects on the false Apostle, 2 Cor. x. 15, 16.

¹³ When the Day of Trial and Recompense shall be, see Chap. iv. 5. where he speaks of the same Thing.

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14If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18Let no man deceive himfelf: if any man among you feemeth to be it is: If what he hath taught be found 14 and good, and will fland the trial, as Silver and Gold, and precious Stones, abide in the Fire, he shall be rewarded for his Labour in the Gospel: But if 15 he hath introduced false or unfound Doctrines into Christianity, he shall be like a Man, whose Building being of Wood, Hay and Stubble, is confirmed by the Fire; all his Pains in Building is loft, and his Works confumed and gone, tho' he himfelf should escape and be faved. I told you, that ye are God's 16 Building '; yea, more than that, ye are the Temple of God, in which his Spirit dwelleth. If any Man by corrupt 17 Doctrine or Discipline defileth " the Temple of God, he shall not be saved with Loss, as by Fire, but him will God destroy; for the Temple of God is holy, which Temple ye are. Let 18 no Man deceive himfelf by his Success in carrying his Point ": If any one feemeth to himself or others wife *.

16 t Vid. Ver. 9.

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17 " It is not incongruous to think, that by any Man here, St. Paul designs one particular Man, viz. the false Apostle, who, 'tis probable, by the Strength of his Party supporting and retaining the Fornicator mentioned Chap. v. in the Church, had desiled it; which may be the Reason why St. Paul so often mentions Fornication in this Epistle, and that in some Places with particular Emphasis, as Chap. v. 9. & vi. 13--20. Most of the Disorders in this Church we may look on as owing to this false Apostle, which is the Reason why St. Paul sets himself so much against him in both these Epistles, and makes almost the whole Business of them to draw the Corinthians off from this Leader; judging, as 'tis like, that this Church could not be reformed as long as that Person was in Credit, and had a Party among them.

18 w What it was wherein the Craftiness of the Person mentioned had appear'd, it was not necessary for St. Paul, writing to the Corinthians, who knew the Matter of Fact, to particularize to us, therefore it is left to guess; and possibly we shall not be much out, if we take it to be the keeping the Fornicator from Censure, so much

infifted on by St. Paul, Chap. v.

That by σοφος here, the Apostle means a cunning Man in Business, is plain from his Quotation in the next Verse, where the Wise spoken of are the Crasty.

in worldly Wisdom, so as to pride himfelf in his Parts and Dexterity, in compassing his Ends, let him renounce all his natural and acquired Parts, all his Knowledge and Ability, that he may become truly wise in embracing and owning no other Knowledge but the Simplicity of the Gospel. For all or

ther Wisdom, all the Wisdom of the World, is Foolishness with God: For it is written, He taketh the Wise in their

20 own Crastiness. And again, The Lord knoweth the Thoughts of the Wife that

21 they are vain. Therefore let none of youglory in any of your Teachers, for

they are but Men. For all your Teachers, whether Paul, or Apollos, or Peter, even the Apostles themselves, nay, all the World, and even the World to come, all Things are yours, for your sake and use; as you are Christ's Subjects, of his Kingdom, for his Glory, and Christ and his Kingdom for the

Teachers, and so many other greater things are for you, and for your sakes, you can have no reason to make it a Glory to you, that you belong to this or that particular Teacher amongst you; your true Glory is, that you are Christ's, and Christ and all his are God's, and not that you are this or that Man's Scholar or Follower.

School amongst you, and as a Master to have my Scholars denominated from me; no, let no Man have higher Thoughts of me than as a Minister of Christ, employ'd as his Steward to dispense the Truths and Doctrines of the Gospel, which are the Mysteries which God wrapped up in Types and obscure Predictions, where they have lain hid, till by us, his Apostles, he now reveals them.

wife in this world, let him become a fool, that he may be wife.

19 For the wisdom of this world is foolishness withGod: for it is written. He taketh the wise in their own crastiness.

20 And again, The Lord knoweth the thoughts of the wife, that they are vain.

21 Therefore let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things prefent, or things to come; all are yours:

23 And ye are Christ's; and Christ is Goa's.

I Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own felf.

4 For I know nothing by myfelf, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

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6 And these things, brethren, I have in a sigure transferred to my self, and to Apollos, for your sakes: that ye might learn in us, not to think of men above that which is written, that no one of you be pussed up for one against another.

7 For who maketh thee to differ from another? and what haft

Now that which is principally 2 them. required and regarded in a Steward, is, that he be faithful in dispensing what is committed to his Charge. But as for 3 me, I value it not, if I am cenfured by fome of you, or by any Man, as not being a faithful Steward: Nay, as to this, I pass no Judgment on myself. For tho' I can truly fay that I know 4 nothing by myfelf, yet am I not hereby justified to you: But the Lord, whose Steward I am, at the last Day will pronounce Sentence on my Behaviour in my Stewardship, and then you will know what to think of me. judge not either me or others before the time, until the Lord come, who will bring to light the dark and fecret Counfels of Mens Hearts in preaching the Gospel; and then shall every one have that Praise, that Estimate set upon him by God himself, which he truly deserves. But Praise ought not to be given them before the time by their Hearers, who are ignorant, fallible Men. On this 6 Occasion I have named Apollos and my felf , as the magnified and opposed Heads of distinct Factions amongst you; not that we are so, but out of respect to you, that I might offend no body by naming them; and that you may learn by us, of whom I have written 2, that we are but Planters, Waterers, and Stewards, not to think of the Ministers of the Gospel above what I have written to you of them, that you be not puffed up, each Party in the vain Glory of their one extolled Leader, to the crying down and Contempt of any other who is well efteemed of by others. For what maketh one to differ from 7 another? or what Gifts of the Spirit, what

⁶ y Vid. Chap. iii. 4.

² Vid. Chap. iii. 6 -- 9. Chap. iv. 1.

what Knowledge of the Gospel has any Leader amongst you, which he received not, as intrusted to him of God, and not acquired by his own Abilities? And if he received it as a Steward, why does he glory in that which is not his own? However, you are mightily so

8 own? However, you are mightily fatisfied with your prefent State, you now are full, you now are rich, and abound in every thing you defire; you have not need of me, but have reigned like Princes without me; and I wish truly you did reign, that I might come and share in the Protection and Prosperity you enjoy now you are in your King-

odom. For I being made an Apostie last of all, it seems to me as if I were brought last a upon the Stage, to be in my Sufferings and Death a Spectacle to the World, and to Angels, and to

but you manage your Christian Concerns with Wisdom. I am weak, and in a suffering Condition b; you are strong and slourishing. You are ho-

this present Hour I both hunger and thirst, and want Clothes, and am buffeted, wandering without House or Home, and maintain myself with the

Labour of my Hands. Being reviled, I blefs; being perfecuted, I fuffer pa-

13 tiently; being defamed, I intreat: I am made as the Filth of the World, and the Off-scouring of all things unto this

14 Day. I write not these things to shame you; but as a Father, to warn ye, my Children, that ye be not the devoted, zealous Partizans and Followers of

thou that thou didft not receive? now if thou didft receive it, why doft thou glory, as if thou hadft not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with

oFor I think thatGod hath let forth us the apoitles last, as it were appointed to death: For we are made a spectacle unto the world, and to angels, and to men.

To We are fools for Christ's take, but ye are wite in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.

fent hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being perfecuted, we fuffer it: l

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13 Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not thefe

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⁹ a The Apostle seems here to allude to the Custom of bringing those last upon the Theatre, who were to be destroy'd by wild Beatts.

¹⁰ b So he uses the Word Weakness often, in his Epistles to the Corinthians, applied to himself. Vid. 2 Cor. xii. 10.

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15 For though you have ten thousand inftructors in Chrift, vet have ye not many fathers : for in Christ Jefus I have begetten you through the gospel.

16 Wherefore, I befeech you, be ye tollowers of me.

17 For this cause have I fent unto you Timotheus, who is my beloved fon, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

13Now fome are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

things to shame you, but such whose Carriage is not like this; under whom, however you may flatter your felves, in truth, you do not reign; but on the contrary, are domineer'd over, and fleeced by them . I warn you, I fay, as your Father: For how many 15 Teachers toever you may have, you can have but one Father; it was I that begot you in Chrift, i.e. I converted you to Christianity: Wherefore, I beleech 16 yon, be ye Followers of me . To 17 this purpose I have sent my beloved Son Timothy to you, who may be relied upon; he thail put you in mind, and inform you, how I behave myfelf every where in the Ministry of the Gospel . Some indeed are puffed up, and make 18 their Boasts, as it I would not come to you. But I intend, God willing, 19 to come shortly, and then will make trial, not of the Rhetorick or talking of those Boalters, but of what miraculous Power of the Holy Ghost is in M

14 . Vid. 2 Cor. xi. 20. St. Paul here, from ver. 8, to 17. by giving an account of his own Carriage, gently rebukes them for following Men of a different Character, and exhorts them to be Followers of himfelf.

16 d This he presses again, Chap. xi. 1. and 'tis not likely he would have proposed himself over and over again to them, to be followed by them, had the Question and Contest amongst them been only whose Name they should have borne, his or their new Teacher's. His proposing himself therefore thus to be followed. must be understood in direct Opposition to the false Apostle, who misled them, and was not to be suffered to have any Credit or Followers amongst

17 This he does to shew that what he taught them, and pressed them to, was not in a Pique against his Opposer, but to convince them, that all he did at Corinth was the very fame, and no other than what he did every where, as a faithful Steward and Minister of the Gospel.

20 them. For the Doctrine and Prevalency of the Gospel, the Propagation of God is not in word, and Support of Christ's Kingdom, by the Conversion and Establishment of Believers, does not confit in talking, nor in the Fluency of a glib Tongue and a fine Discourse, but in the miraculous Operations of the Holy Ghoft.

20 For the kingdom but in power.

S E C T. II. N. 6.

C H A P. IV. 21.-VI. 20.

CONTENTS.

NOTHER Means which St. Paul makes use of to A bring off the Corinthians from their false Apostle, and to ftop their Veneration of him, and their glorying in him, is by reprefenting to them the Fault and Disorder which was committed in that Church, by not judging and expelling the Fornicator; which Neglect, as may be guess'd was owing to that Faction:

1. Because it is natural for a Faction to support and protect

an Offender that is of their Side.

2. From the great Fear St. Paul was in, whether they would obey him in cenfuring the Offender, as appears by the fecond Epiffle; which he could not fear, but from the oppofite Faction; they who had preserv'd their Respect to him, be-

ing fure to follow his Orders.

- 3. From what he fays Chap. iv. 16. after he had told them, ver. 6. of that Chapter, that they should not be puffed up for any other against him, for so the whole Scope of his Discourse here imports; he befeeches them to be his Followers, i.e. leaving their other Guides to follow him in punishing the Offender. For that we may conclude, from his immediately infifting on it fo earnestly, he had in his View, when he befeeches them to be Followers of him; and, confequently, that they might join with him, and take him for their Leader, Chap. v. 3, 4. he makes himself by his Spirit, as his Proxy, the Prefident of their Affembly, to be convened for the punishing that Criminal.
- 4. It may further be suspected, from what St. Paul says, Chap. vi. 1. that the opposite Party, to stop the Church-Cenfure, pretended that this was a Matter to be judg'd by the Ci-

vil Magistrate: Nay, possibly from what is said, ver. 6. of that Chapter, it may be gathered, that they had got it brought before the Heathen Judge; or at least, from ver. 12. that they pleaded, that what he had done was lawful, and might be justified before the Magistrate: For the Judging spoken of, Chap. vi. must be understood to relate to the same Matter it does Chap. v. it being a Continuation of the same Discourse and Argument; as is eafy to be observed by any one who will read it without regarding the Divitions into Chapters and Verfes, whereby ordinary People (not to fay others) are often diflurbed in reading the Holy Scripture, and hindered from obferving the true Sente and Coherence of it. The whole vith Char er is tpent in profecuting the Bufiness of the Fornicator. began in the vtn. That this is fo, is evident from the latter End, as well as Beginning of the vith Chapter. And therefore what St. Paul fays of lawful, Chap. vi. 12. may, without any Violence, be supposed to be faid in answer to some, who might have alledg'd in favour of the Fornicator, that what he had done was lawful, and might be justified by the Laws of the Country, which he was under; why elfe should St. Paul fubjoin to many Arguments (wherewith he concludes this vith Chapter, and this Subject) to prove the Fornication in question to be by the Law of the Gospel a great Sin, and consequently fit for a Christian Church to censure in one of its Members, however it might pass for lawful in the Esteem, and by the Laws of Gentiles?

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There is one Objection, which at first Sight, seems to be a strong Argument against this Supposition, that the Fornication here spoken of, was held lawful by the Gentiles of Corinth, and that possibly this very Case had been brought before the Magistrate there, and not condemned. The Objection seems to lie in these Words; Chap. v. 1. There is Fornication heard of amongst you, and such Fornication as is not heard of amongst the Gentiles, that one should have his Father's Wise. But yet I conceive the Words, duly consider'd, have nothing in them contrary to my Supposition.

To clear this, I take liberty to fay, it cannot be thought that this Man had his Father's Wife, whilst by the Laws of the Place she actually was his Father's Wife; for then it had been unit and Adultery, and so the Apostle would have called it, which was a Crime in Greece; nor could it be tolerated in any Civil Society, that one Man should have the Use of a Woman, whilst she was another Man's Wife, i.e. another Man's Right and Possession.

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The Case therefore here seems to be this: The Woman had parted from her Husband; which it is plain, from Chap. vii. 10, 11, 13. at Corinth Women could do: For if by the Law of that Country a Woman could not divorce herself from her Husband, the Apostle had there in vain bid her not leave her Husband.

But however known and allowed a Practice it might be amongst the Corinthians, for a Woman to part from her Hufband, yet this was the first time it was ever known that her This is that which the Husband's own Son should marry her. Apostle takes notice of in these Words, Such a Fornication as is not named among st the Gentiles. Such a Fornication this was, so little known in Practice amongst them, that it was not fo much as heard named, or spoken of by any of them: But whether they held it unlawful that a Woman, so separated, should marry her Husband's Son, when she was looked upon to be at liberty from her former Husband, and free to marry whom the pleafed, that the Apottle fays not. This indeed he declares, that by the Law of Christ a Woman's leaving her Husband, and marrying another, is unlawful, Chap. vii. 11. and this Woman's marrying her Husband's Son, he declares, Chap. v. 1. (the Place before us) to be Fornication; a peculiar Sort of Fornication, whatever the Corinthians or their Law might determine in the Case: And therefore a Christian Church might and ought to have cenfured it within themselves, it being an Offence against the Rule of the Gospel; which is the Law of their Society: And they might and should have expelled this Fornicator out of their Society, for not fubmitting to the Laws of it; notwithstanding that the Civil Laws of the Country, and the Judgment of the Heathen Magistrate, might acquit him. Suitably hereunto, it is very remarkable, that the Arguments that St. Paul uses, in the close of this Discourse, Chap. vi. 13---23. to prove Fornication unlawful, are all drawn folely from the Christian Institution, ver. 9. That our Bodies are made for the Lord, ver. 13. That our Bodies are Members of Christ. ver. 15. That our Bodies are the Temples of the Holy Ghost, ver. 19. That we are not our own, but bought with a Price, ver. 20. All which Arguments concern Christians only; and there is not in all this Discourse against Fornication, one Word to declare it to be unlawful by the Law of Nature to Mankind in general: That was altogether needless, and besides the Apostle's Purpole here, where he was teaching and exhorting Christians what they were to do as Christians, within their own Society, by the Law of Christ, which was to be their Rule, and was sufficient to oblige them; whatever other Laws the rest of Mankind

kind observed, or were under, those he professes, Chap. v. 12, 19, not to meddle with, nor to judge: For having no Authority amongst them, he leaves them to the Judgment of God, un-

der whose Government they are.

These Considerations afford Ground to conjecture, that the Faction which opposed St. Paul, had hinder'd the Church of Corinth from censuring the Fornicator; and that St. Paul, shewing them their Miscarriage herein, aims thereby to lessen the Credit of their Leader, by whose Influence they were drawn into it: For as soon as they had unanimously shewn their Obedience to St. Paul in this Matter, we see his Severity ceases, and he is all Sostness and Gentleness to the Offender, 2 Cor. ii. 5--8. and he tells them, in express Words, ver. 9. that his End in writing to them of it, was to try their Obedience. To which let me add, that this Supposition, though it had not all the Evidence for it which it has, yet being suited to St. Paul's principal Design in this Epistle, and helping us the better to understand these two Chapters, may deserve to be mentioned.

TEXT.

PARAPHRASE.

Hat will ye? fhall I come unto you with a rod, or in love, and in the spirit of meekness?

I It is reported commonly that there is fornication among you, and

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Purposed to come unto you: But 21 what would you have medo? Shall I come to you with a Rod, to chastise you? or with Kindness, and a peaceable Disposition of Mind f? In short, it is commonly reported, that there is Fornication among you, and such

21 f He that shall carefully read 2 Cor. i. 20.--ii. 11. will easily perceive that this last Verse here of this ivth Chapter is an Introduction to the severe Act of Discipline which St. Paul was going to exercise amongst them, tho' absent, as if he had been present; and therefore this Verse ought not to have been separated from the following Chapter, as if it belong'd not to that Discourse.

I E Vid. Chap. iv. 8, 10. The Writers of the New Testament seem to use the Greek Word Toppesia, which we translate Fornication, in the same Sense that the Hebrews used my, which we also translate Fornication; the it be certain both these Words, in sacred Scripture, have a larger Sense than the Word Fornication has in our Language: For my, amongst the Hebrews, signified, Turpitudinem or Rem turpem, Uncleanness or any flagitious scandalous Crime; but more especially the Uncleanness of unlawful Copulation and Idolatry, and not precisely Fornication in our Sense of the Word, i.e. the unlawful Mixture of an unmarried Couple.

Fornication as is not known h ordinarily among the Heathen, that one should

2 have his Father's Wife; and yet ye remain puffed up, though it would better have become you to have been dejected for this scandalous Fact amongst you, and, in a mournful Sense of it, to have removed the Offender out of the Church For I truly though ab-

3 the Church. For I truly, though abfent in Body, yet as prefent in Spirit, have thus already judg'd, as it I were personally with you, him that commit-4 ted this Fact. When in the Name of

the Lord Jesus ye are assembled, and my Spirit, i. e. my Vote, as if I were present, making one by the Power of our Lord Jesus Christ, deliver the Offender up to Satan, that being put thus into the Hands and Power of the Devil, his Body may be afflicted and brought down, that his Soul may be saved when

our Lord Jesus comes to judge the World. Your glorying i, as you'do in a Leader, who drew you into this scandalous Indulgence in this Case, is a Fault in you; ye that are knowing, know ye not that a little Leaven lea-

veneth

fuch fornication as is not fo much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

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3 For I verily, as abfen in body, but prefent in spirit, have judged already, as though I were present, concerning him that hath so done this deed:

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the slesh, that the spirit may be saved in the day of the Lord Jesus.

6Your glorying is not good: know ye not that a little leaven lea-

h Not known. That the marrying of a Son-in-law and a Mother-in-law, was not prohibited by the Laws of the Roman Empire, may be feen in Tully, but yet it was look'd on as so scandalous and infamous, that it never had any Countenance from Practice. His Words in his Oration pro Cluentio, § 4. are so agreeable to the present Case, that it may not be amiss to set them down: Nubit genero socrus nullis austiciis, nullis austoribus. O scelus incredibile, & præter banc unam in omni vita inauditum!

⁶ i Glorying is all along in the Beginning of this Epistle spoken of the Preference they gave to their new Leader, in opposition to St. Paul.

been out of St. Paul's Way here to have reproved them for their glorying in him. But St. Paul is a close Writer, and uses not to mention Things, where they are impertinent to his Subject.

veneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our passover is facrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of fincerity and truth.

9 I wrote unto you in an epittle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

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II But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with fuch an one, no not to eat.

12For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

veneth the whole 1 Lump? Therefore 7 laying by that Deference and Veneration ye had for those Leaders you gloried in, turn out from among you that Fornicator, that the Church may receive no taint from him; that you may be a pure new Lump, or Society, free from fuch a dangerous Mixture, which may corrupt you. For Christ, our Pas- 8 fover, is flain for us; therefore let us, in commemoration of his Death, and our Deliverance by him, be a holy People to him ". I wrote to you be- 9 fore, that you should not keep Company with Fornicators. You are not to to understand by it, as if I meant, that you are to avoid all unconverted Heathens, that are Fornicators, or Covetous, or Rapacious, or Idolaters; for then you must go out of the World. But that which I now write unto you, 11 is, that you should not keep company, no, nor eat with a Christian by Profeffion, who is lascivious, covetous, idolatrous, a Railer, Drunkard, or Ra-For what have I to do to 12 pacious. judge those who are out of the Church? Have ye not a Power to judge those who are Members of your Church? But as for those who are out of the 13 Church, leave them to God; to judge them belongs to him: Therefore do ye what is your Part; remove that wicked one, the Fornicator out of the Church.

What reason he had to say this, vid. 2 Cor. xii. 21 .-- Grex totus in agris, unius scabie cadit, & porrigine porci.

^{7 &}amp; 8. m In these two Verses he alludes to the Jews cleaning their Houses at the Feast of the Passover from all Leaven, the Symbol of Corruption and Wickedness.

1 Dare any of you, having a Controverfy with another, bring it before an Heathen Judge to be tried, and not let

ye not that Christians hall judge the World; and if the World shall be judg'd by you, are ye unworthy to judge or-

dinary small Matters? Know ye not that we Christians have Power over evil Spirits? How much more over the little Things relating to this animal

4 Life? If then ye have at any Time Controversies amongst you concerning things pertaining to this Life, let the Parties contending choose Arbitrators on the Church, i. e. out of Church-

Members. Is there not among you, I fpeak it to your Shame, who stand so much upon your Wisdom, one wise Man, whom ye can think able enough

6 to refer your Controversies to? But one

I Dare any of you, having a matter against another, go to law before the unjust, and not before the faints?

2 Do ye not know that the faints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, fet them to judge who are least esteemed in the church.

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5 I fpeak to your fhame. Is it fo. that there is not a wife man amongst you? no not one that shall be able to judge between his brethren?

1 n Aγιοι, Saints, is put for Christians; Σδικοι, Unjust, for Heathens.

^{4 •} Ezghennieus, Judices non Authenticos. Among the Jerus there was concessus triumviralis authenticus, who had Authority, and could hear and determine Causes ex Officio. There was another concessus triumviralis, which were chosen by the Parties; these, tho' they were not authentick, yet could judge and determine the Causes referred to them; these were those whom St. Paul calls here εξηθενημένες, Judices non Authenticos, i.e. Referrees chosen by the Parties: See de Dieu. That St. Paul does not mean by εξηθενημένες, those who are least esteemed, as our English Translation reads it, is plain from the next Verse.

⁵ P Σοφὸς, wife Man. If St. Paul uses this Word in the Sense of the Synagogue, it signifies one ordained, or a Rabbi, and so capacitated to be a Judge; for such were called wife Men: If in the Sense of the Greek Schools, then it signifies a Man of Learning, Study and Parts; if it be taken in the latter Sense, it may seem to be with some Reflection on their pretending to Wisdom.

law with brother, and that before the unbelievers.

7Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather fuffer your felves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abufers of themselves with mankind.

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10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

I I And fuch were some of you: but ye are wath-

6But brother goeth to one Christian goeth to Law with another, and that before the Unbelievers in the Heathen Courts of Justice: Nay, 7 verily, it is a Failure and Defect in you. that you fo far contest Matters of Right one with another, as to bring them to Trial or Judgment: Why do ye not rather fuffer Loss and Wrong? But it 8 is plain, by the Man's having his Father's Wife, that ye are guilty of doing Wrong 4 one to another, and stick not to do Injustice, even to your Christian Brethren. Know ye not that the Trans- 9 greffors of the Law of Christ shall not inherit the Kingdom of God? Deceive not yourselves; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, 10 nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. And fuch were some of you; 11 but your past Sins are washed away and forgiven you, upon your receiving of the Gospel by Baptism: But ye are sanctified , i.e. ye are Members of Christ's

8 9 That the Wrong here spoken of, was the Fornicator's taking and keeping his Father's Wife, the Words of St. Paul, 2 Cor. vii. 12. instancing this very Wrong, are a sufficient Evidence. is not wholly improbable there had been some Hearing of this Matter before a Heathen Judge, or at least talked of; which, if supposed, will give a great Light to this whole Passage, and several others in these Chapters. For thus visibly runs St. Paul's Argument, Chap. v. 12, 13, Chap. vi. 1, 2, 3. &c. coherent and easy to be understood, if it stood together, as it should, and were not chopp'd in Pieces, by a Division into two Chapters. Ye have a Power to judge those who are of your Church, therefore out away from among you that Fornicator: You do ill to let it come before a Heathen Magistrate. Are you, who are to judge the World and Angels, not worthy to judge fuch a Matter as this?

11 'Hylάσθητε, fanctified, i. e. have Remission of your Sins; fo Sanctified fignifies, Heb. x. 10, & 18. compared. He that would perfectly

Church, which confifts of Saints, and ed, but ye are fanctified, have made some Advances in the Reformation of your Lives , by the Doctrine of Christ, confirmed to you by the extraordinary Operations of the Ho-12 ly Ghost. But ' supposing Fornication were in itself as lawful as eating promiscuously all Sorts of Meat that are made for the Belly, on purpose to be eaten; yet I would not fo far indulge either Custom or my Appetite, as to bring my Body thereby into any disadvantageous State of Subjection: As in Eating and Drinking, though Meat be made purposely for the Belly, and the Belly for Meat; yet because it may not be expedient ' for me, I will not, in so evidently a lawful thing as that, go to the utmost Bounds of my Liberty,

but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

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perfectly comprehend, and be fatisfied in the meaning of this Place, let him read Heb. ix. 10. particularly ix. 13--23.

"Εδικαιώθητε, ye are become just, i. e. are reform'd in your Lives.

though

See it so used, Reg. xxii. 11.

12 t St. Paul having, upon Occasion of Injustice amongst them, particularly in the Matter of the Fornicator, warned them against that and other Sins that exclude Men from Salvation, he here re-affumes his former Argument about Fornication, and by his reasoning here, it looks as if some among them had pleaded that Fornication was lawful. To which he aniwers, that granting it to be fo, yet the Lawfulness of all wholesome Food reach'd not the Case of Fornication; and shews, by several Instances (as particularly the degrading the Body, and making what in a Christian is the Member of Christ, the Member of an Harlot) that Fornication, upon several Accounts, might be fo unfuitable to the State of a Christian Man, that a Christian Society might have reason to animadvert upon a Fornicator, though Fornication might pass for an indifferent Action in another Man.

Expedient, and brought under Power, in this Verle feems to refer to the two Parts of the following Verse; the first of them to Eating, in the first Part of the 13th Verse, and the latter of them to Fornication, in the latter Part of the 13th Verse. To make this the more intelligible, it may be fit to remark, that St. Paul here feems to obviate such a Sort of Reasoning as this, in behalf of the Fornicator. " All Sorts of Meats are lawful to Christians who are " let free from the Law of Moles, and why are they not so in regard 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

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though there be no Danger that I should 13 thereby bring any lasting Damage upon my Belly, since God will speedily put an End both to Belly and Food. But the Case of the Body, in reference to Women, is far different from that of the Belly, in reference to Meats. For the Body is not made to be join'd to a Woman w, much less to be join'd to an Harlot in Fornication; as the N 2 Belly

" of Women who are at their own Disposals?" To which St. Paul replies: " Though my Belly was made only for eating, and all " Sorts of Meat were made to be eaten, and fo are lawful for me; " yet I will abstain from what is lawful, if it be not convenient for " me, though my Belly will be certain to receive no Prejudice by " it, which will affect it in the other World, fince God will there " put an End to the Belly, and all use of Food. But as to the Body " of a Christian, the Case is quite otherwise; that was not made " for the Enjoyment of Women, but for a much nobler End, to be " a Member of Christ's Body, and so shall last for ever, and not be " destroy'd as the Belly shall be. Therefore supposing Fornication " to be lawful in itself, I will not so debase and subject my Body, " and do it that Prejudice, as to take that which is a Member of " Christ, and make it the Member of an Harlot; this ought to be " had in detestation by all Christians." The Context is so plain in the Case, that Interpreters allow St. Paul to discourse here upon a Supposition of the Lawfulness of Fornication. Nor will it appear at all strange that he does so, if we consider the Argument he is upon. He is here convincing the Corinthians, that though Fornication were to them an indifferent Thing, and were not condemned in their Country more than eating any Sort of Meat, yet there might be Reasons why a Christian Society might punish it in their own Members by Church-Cenfures, and Expulsion of the Guilty. Conformably hereunto we fee, in what follows here, that all the Argu . ments used by St. Paul against Fornication, are brought from the Incongruity it hath with the State of a Christian as a Christian; but nothing is faid against it as a Fault in a Man as a Man, no Plea used that it is a Sin in all Men by the Law of Nature. A Christian Society, without entering into that Enquiry, or going fo far as that, had Reason to condemn and censure it, as not comporting with the Dignity and Principles of that Religion which was the Foundation of their Society. 13 W Woman. I have put in this to make the Apostle's Sense un-

13 Woman. I have put in this to make the Apostle's Sense understood the easier; for he arguing here as he does, upon the Supposition that Fornication is in itself lawful, Fornication in these Words must mean the supposed lawful Enjoyment of a Woman, otherwise it will not answer the foregoing Instance of the Belly and Eating.

Belly is made for Meat, and then to be put an end to when that Use ceases. But the Body is for a much nobler Purpose, and shall subsist when the Belly and Food shall be destroy'd. The Body is for our Lord Christ, to be a Member of him; as our Lord Christ has taken a Body x, that he might partake of our Nature, and be our Head.

14 So that as God has already raifed him up, and given him all Power, so he will raise us up likewise, who are his Members, to y the partaking in the Nature of his glorious Body, and the

ye not, you who are fo knowing, that our Bodies are the Members of Christ? will you then take the Members of Christ.

14 And God hath both raifed up the Lord, and will also raise up us by his own power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make

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* And the Lord for the Body, fee Heb. ii. 5 -- 18.

¹⁴ γ Λιὰ τῆς δυνάμεω; ἀυτε, To bis Power. The Context and Defign of St. Paul here, strongly incline one to take διὰ here to signify as it does 2 Pet. i. 3. to, and not by. St. Paul is here making out to the Corinthian Converts, that they have a Power to judge. He tells them that they shall judge the World, ver. 2. And that they shall judge Angels, much more then Things of this Life, ver. 3. for their not judging he blames them, and tells them it is a lessening to them not to exercise this Power, ver. 7. And for it he gives a Reason in this Verse, viz. That Christ is raised up into the Power of God, and so shall they be. Unless it be taken in this Sense, this Verse seems to stand alone here: For what Connection has the mention of the Refurrection, in the ordinary Sense of this Verse, with what the Apostle is saying here, but raising us up with Bodies to be Members of his glorious Body, and to partake in his Power in judging the World? This adds a great Honour and Dignity to our Bodies, and is a Reason why we should not debase them into the Members of an Harlot. These Words also give a Reason of his faying, be would not be brought under the Power of any Thing, ver. 13. (viz.) " Shall I, whose Body is a Member of Christ, and shall be " raised to the Power he has now in Heaven, suffer my Body to be a " Member, and under the Power of an Harlot? That I will never do, " let Fornication in itself be never so lawful." If this be not the Meaning of St. Paul here, I defire to know to what Purpose it is that he so expresly declares that the Belly and Meat shall be destroyed, and does so manifeltly put an Opposition between the Body and the Belly, ver. 13.

them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot, is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord, is one

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18 Flee fornication. Every fin that a man doth, is without the body: but he that committeth fornication, finneth against his own body.

19What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your fpirit, which are God's.

Christ, and make them the Members of an Harlot? What! know ye not that 16 he who is join'd to an Harlot, is one Body with her? for two, faith God, shall be united into one Flesh. But he 17 who is join'd to the Lord, is one with him, by that one Spirit that unites the Members to the Head; which is a nearer and stricter Union, whereby what in Dignity is done to the one, equally affects the other. Flee Forni- 18 cation: All other Sins that a Man commits, debase only the Soul, but are in that respect as if they were done out of the Body, the Body is not debased, fuffers no loss of its Dignity by them; but he who committeth Fornication. finneth against the End for which his Body was made, degrading his Body from the Dignity and Honour it was defigned to, making that the Member of an Harlot, which was made to bea Member of Christ. What, know ye 19 not 2 that your Body is the Temple of the Holy Ghost that is in you; which Body you have from God, and so it is not your own to bestow on Harlots. Besides, ye are bought with a Price, 20 viz. the precious Blood of Christ, and therefore are not at your own Dispofal: but are bound to glorify God with both Body and Soul: For both Body and Soul are from him, and are God's.

19 This Question, Know ye not? is repeated fix times in this one Chapter; which may feem to carry with it a just Reproach to the Corinthians, who had got a new and better Instructor than himfelf, in whom they so much gloried, and may not unsitly be thought to set on his Irony, Chap. iv. 10. where he tells them they are wife.

SECT. III.

CHAP. VII. 1-40.

CONTENTS.

THE chief Business of the foregoing Chapters we have feen to be the lessening the false Apostle's Credit, and the extinguishing that Faction. What follows, is in answer to fome Questions they had proposed to St. Paul. This Section contains conjugal Matters, wherein he disfuades from Marriage those who have the Gift of Continence. But Marriage being appointed as a Remedy against Fornication, those who cannot forbear should marry, and render to each other due Benevolence. Next he teaches that Converts ought not to forfake their unconverted Mates, infomuch as Christianity changes nothing in Mens civil Estate, but leaves them under the same Obligations they were tied by before. And last of all he gives Directions about marrying, or not marrying their Daughters.

PARAPHRASE.

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Concerning those Things that ye have I NOW concerning the things written to me about, I answer, it ing the things is most convenient not to have to do 2 with a Woman. But because every one cannot forbear, therefore they that cannot contain should, both Men and Women, each have their own peculiar Husband and Wife, to avoid Fornica-3 tion. And those that are married, for the same Reason are to regulate themfelves by the Disposition and Exigency of their respective Mates; and therefore let the Husband render to the Wife nevolence: and likewife that Benevolence 2 which is her due, also the wife unto the

ing the things whereof ye wrote unto me: it is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due beand so likewise the Wife to the Husband, husband.

3 2 Euroia, Benevolence, fignifies here that Complaifance and Compliance which every married Couple ought to have for each other, when either of them shews an Inclination to Conjugal Enjoyments.

power of her own body, but the hufband: and likewife also the hufband hath not power of his own body, but the wife.

g Defraud you not one the other, except it be with confent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I my felf: but every man hath

his proper gift of God, one after this manner, and another after that.

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8 I fay therefore to the unmarried and widows, it is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not 1, but the Lord, Let not the wife depart from her hufband:

4 The wife hath not vice verfa. For the Wife has not Power 4 or Dominion over her own Body, to refuse the Husband when he defires; but this Power and Right to her Body is in the Husband: And on the other Side, the Husband has not the Power and Dominion over his own Body, to refuse his Wife when she shews an Inclination; but this Power and Right to his Body, when the has Occasion, is in the Wife b. Do not in this Matter be wanting one to another, unless it be by mutual Confent for a short time, that you may wholly attend to Acts of Devotion, when ye fast upon some solemn Occasion; and when this time of folemn Devotion is over, return to your former Freedom and Conjugal Society, lest the Devil taking advantage of your Inability to contain, should tempt you to a Violation of the Marriage-Bed. As to marrying in general, I wish that 6 you were all unmarried, as I am; but this I say unto you by way of Advice, not of Command. Every one has from 7 God his own proper Gift, some one way, and fome another, whereby he must govern himself. To the Unmar- 8 ried and Widows, I fay it, as my Opinion, that it is belt for them to remain unmarried, as I am. But if they have 9 not the Gift of Continency, let them marry; for the Inconveniencies of Marriage are to be preferr'd to Flames of Lust. But to the married, I say not 10 by Way of Counfel from myself, but of Command from the Lord, that a Woman should not leave her Husband:

4 The Woman (who in all other Rights is inferior) has here the same Power given her over the Man's Body, that the Man has over hers: The Reason whereof is plain; because if she had not her Man, when she had need of him, as well as the Man his Woman, when he had need of her, Marriage would be no Remedy against Fornication.

him, let her return and be reconciled to him again, or at least let her remain unmarried: And let not the Husband

tis my Advice, not a Commandment from the Lord, That if a Christian Man hath an Heathen Wife that is content to live with him, let him not break company with her c, and dissolve the

hath an Heathen Husband that is content to live with her, let her not break company with him ', and dissolve the

14 Marriage. You need have no Scruple concerning this Matter, for the Heathen Husband or Wife, in respect of Conjugal Duty, can be no more resused, than if they were Christian: For in this case the unbelieving Husband is sanctified d, or made a Christian, as to his Issue, in his Wife, and the Wife sanctified in her Husband. If it were not so, the Children of such Parents would be unclean d, i. e. in the State of Heathens; but now are they holy d, i. e. born Members of the Christian

will separate, let them separate. A Christian Man or Woman is not inslaved in such a case; only it is to be remembred.

part, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

I 2 But to the rest speak. I, not the Lord, If any brother hath a wise that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an hufband that believeth not, and if he be pieafed to dwell with her, let her not leave him.

14For the unbelieving husband is fanctified by the wife, and the unbelieving wife is fanctified by the husband: else were your children unclean; but now are they holy.

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29 3

15 But if the unbelieving depart, let him depart. A brother or a fifter is not under bondage in such cases: but

12 & 13. ^c 'ΑΦιέτω, the Greek Word in the Original, fignifying put away, being directed here in these two Verses both to the Man and the Woman, seems to intimate the same Power and same Act of dismissing in both: and therefore ought in both Places to be translated alike.

14 d'Hyíngai, sanctified, Zyia, holy, & Luxbarra, unclean, are used here by the Apostle in the Jewish Sense. The Jews called all that were Jews, holy; and all others they called unclean. Thus proles genita extra sanctitatem, was a Child begot by Parents whilst they were yet Heathens; Genita intra sanctitatem, was a Child begot by Parents after they were Proselytes. This way of speaking St. Paul transfers from the Jewish into the Christian Church, calling all that are of the Christian Church Saints, or holy; by which Reafon all that were out of it were unclean. See Note, Chap. i. 2.

peace.

16 For what knowest thou, O wife, whether thou shalt fave thy husband? or how knowest thou, O man, whether thou shalt favethy wife?

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17 But as God hath distributed to every man, as the Lord hath called every one, fo let him walk: and fo ordain I in all churches.

13 Is any man called being circumcifed? let him not become uncircumcifed: is any called in uncircumcifion? let him not become circumcifed.

19Circumcifion is nothing, and uncircumcifion is nothing; but the keeping of the commandments of God.

20 Let every man abide in the fame callcalled.

God hath called us to remembred, that it is incumbent on us. whom God in the Gospel has called to be Christians, to live peaceably with all Men, as much as in us lieth; and therefore the Christian Husband or Wife is not to make a Breach in the Family, by leaving the unbelieving Party, who is content to flay. For what knowest 16 thou, O Woman, but thou may'll be the means of converting, and fo faving thy unbelieving Husband, if thou continuest peaceably as a loving Wife with him? Or what knowest thou, O Man, but after the fame Manner thou may'ft fave thy Wife? On this Occasion let 17 me give you this general Rule; whatever condition God has allotted to any of you, let him continue and go on contentedly in the fame 'State wherein he was called, not looking on himfelf as fet free from it by his Conversion to Christianity. And this is no more than what I order in all the Churches. For 18 example, was any one converted to Christianity, being circumcifed? lethim not become uncircumcifed: Was any one called, being uncircumcifed? let him not be circumcifed. Circumcifion 19 or Uncircumcifion are nothing in the Sight of God; but that which he has a Regard to, is an Obedience to his Commands. Christianity gives not any one 20 any new Privilege to change the State, or put off the Obligations of Civil ing wherein he was Life, which he was in before. Wert 21 thou

17 6 &: fignifies here not the manner of his Calling, but the State and Condition of Life he was in when called; and therefore of the must fignify the fame too, as the next Verfe shews.

²⁰ f Meviro, Let him abide. 'Tis plain, from what immediately follows, that this is not an absolute Command; but only fignifies, that a Man should not think himself discharg'd by the Privilege of his Christian State, and the Franchises of the Kingdom of Christ, which he was entered into, from any Ties or Obligations he was in 20 a Member of the Civil Society. And therefore, for the fettling

called, being a Slave? think thy felf not the let's a Christian for being a Slave; but yet prefer Freedom to Slavery, if

22 thou can'ft obtain it. For he that is converted to Christianity, being a Bondman, is Christ's Freedman :: And he that is converted, being a Free-man, is Christ's Bond-man, under his Com-

with a Price h, and so belong to Christ; be not, if you can avoid it, Slaves to

any body. In whatfoever State a Man is called, in the fame he is to remain, notwithstanding any Privileges of the Gospel, which gives him no Dispensation or Exemption from any Obligation he was in before to the Laws of

21 Art thou called being a fervant? care not for it; but if thou may'st be made free, use it rather.

22For he that is called in the Lord, being a fervant, is the Lord's freeman: likewise also he that is called being free, is Christ's fervant.

23 Yeare bought with a price; be not ye the fervants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

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a true Notion thereof in the Mind of the Reader, it has been thought convenient to give that which is the Apostle's Sense to ver. 17, 20, & 24. of this Chapter, in Words fomewhat different from the A. poltle's. The thinking themselves freed by Christianity from the Ties of Civil Society and Government, was a Fault, it feems, that those Christians were very apt to run into. For St. Paul, for the preventing their Thoughts of any Change of any thing of their Civil State upon their embracing Christianity, thinks it necessary to warn them against it three Times in the Compass of seven Verses, and that in the Form of a direct Command not to change their Condition or State of Life: Whereby he intends that they should not change upon a Presumption that Christianity gave them a new or peculiar Liberty fo to do. For, notwithstanding the Apostle's politively bidding them remain in the fame Condition in which they were at their Conversion; yet it is certain it was lawful for them, as well as the others, to change, where it was lawful for them to change without being Christians.

22 5 'Απελευθερο;, in Latin Libertus, fignifies not fimply a Freeman; but one, who having been a Slave, has had his Freedom given

him by his Master.

23 h Slaves were bought and fold in the Market, as Cattle are; and fo by the Price paid, there was a Propriety acquired in them. This therefore here, is a Reason for what he advised, ver. 21. that they should not be Slaves to Men, because Christ had paid a Price for them, and they belonged to him. The Slavery he speaks of, is Civil Slavery; which he makes use of here to convince the Corinthians, that the Civil Ties of Marriage were not dissolved by a

virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord, to be faithful.

26 I suppose therefore, that this is good for the present distress: I fay, that it is good for a man fo to be.

27 Art thou bound unto a wife? feek not to be loofed : Art thou loofed from a wife? leek not a wife.

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28 But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not finned: nevertheles, such shall have trouble in the flesh; but I spare you.

29 But this I fay, brethren, the time is short: It remaineth, that both they that have wives, be as though they had none;

weep, as though they

25 Now concerning his Country. Now concerning Vir- 25 gins i. I have no express Command from Christ to give you; but I tell you my Opinion, as one whom the Lord has been graciously pleased to make credible k, and so you may trust and rely on in this Matter. Itell you there- 26 fore, that I judge a fingle Life to be convenient, because of the present Streights of the Church; and that it is best for a Man to be unmarried. Art thou in 27 the Bonds of Wedlock? feek not to be loofed: Art thou loofed from a Wife? feek not a Wife. But if thou 28 marriest, thou sinnest not; or it a Virgin marry she fins not: But those that are married, shall have worldly Troubles: But I spare you, by not reprefenting to you, how little Enjoyment Christians are like to have from a married Life in the prefent State of Things; and fo I leave you the Liberty of marrying. But give me leave to tell you, 29 that the time for enjoying Husbands and Wives, is but short 1: But be that as it will, this is certain, that those who have Wives; should be as if they had them not, and not fet their Hearts upon 30 And they that them: And they that weep, as if they 30

Man's becoming a Christian, since Slavery itself was not : And in general, in the next Verie he tells them, that nothing in any Alan's Civil Estate or Rights, is altered by his becoming a Christian.

25 By Virgins, tis plain St. Paul here means those of both Sexes. who are in a celibate State. 'Tis probable he had formerly diffunded them from Marriage in the present State of the Church. This, it feems, they were uneafy under, ver. 28, & 35. and therefore fent some Questions to St. Paul about it; and particularly, What then should Men do with their Daughters? Upon which Occasion, our. 25 --- 37. he gives Directions to the Unmarried about their marrying or not marrying; and, in the close, ver. 38. answers to the Parents about marrying their Daughters; and then, ver. 39, 67 40. he speaks of Widows.

In this Sense he uses #1505 authourses, & mishe deyon, 2 Tim. ii. 2. 29 Said possibly out of a prophetical Foresight of the approaching Persecution under Nero.

wept not; and they that rejoice, as it they rejoiced not; and they that buy, as if they possessed not: All these things should be done with Relignation, and

And those 31 a Christian Indifferency. who use this World, should use it without an Over-relish of it ", without giving themselves up to the Enjoyment of it; for the Scene of things is always changing in this World, and nothing

32 can be relied on in it ". All the Reafon why I diffuade you from Marriage, is, that I would have you free from anxious Cares: He that is unnurried, has Time and Liberty to mind things of Religion, how he may pleafe

33 the Lord: But he that is married, is taken up with the Cares of the World,

34 how he may please his Wife. like Difference there is between a married Woman and a Maid: She that is unmarried, has Opportunity to mind the Things of Religion, that the may be holy in Mind and Body; but the married Woman is taken up with the Cares of the World, how to pleafe

35 her Husband. This I fay to you for your particular Advantage, not to lay any Constraint upon you o, but to put you in a way wherein you may most fuitably, and as best becomes Christianity, apply yourselves to the Study and Duties of the Gospel, without Diltrac-

wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not;

31 And they that use this world, as nor abufing it: for the fashion of this world paffeth a-

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32 But I would have you without carefulnefs, He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34 There is difference allo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that fhe may be holy, both in bedy and in fpirit: but the that is married, cireth for the things of the world, how the may please her husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without diffraction.

Though

³¹ m Karagoduses does not here fignify abusing, in our English Some of the word, but intently using.

[&]quot; All from the beginning of ver. 28. to the End of this ver. 31. I think may be looked on as a Parenthefis.

^{35 &}quot; Boyo; which we translate a Snare, fignifies a Cord; which pelibly the Apoille might, according to the Language of the Hebrew School, uie here for Binding; and then his Discourse runs thus:

36 But if any man think that he behaveth himfelf uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he finneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well,

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nus: ough tion. But if any one thinks that he 36 carries not himself as becomes him to his Virgin, if he lets her pass the Flower of her Age unmarried, and need forequires, let him do as he thinks fit; he sins not, if he marry her. But who-37 ever is settled in a firm Resolution of Mind, and finds himself under no Necessity of marrying, and is Master of his own Will, or is at his own Disposal, and has so determined in his Thoughts, that he will keep his Virginity p, he chooses the better

Though I have declared it my Opinion, that it is best for a Virgin to remain unmarried, yet I bind it not; i.e. I do not declare it to be unlawful to marry.

37 P Tigherov feems used here for the Virgin-State, and not the Person of a Virgin; whether there be Examples of the like Use of it, I know not, and therefore I propose it as my Conjecture, upon these Grounds. 1. Because the Resolution of Mind here spoken of, must be in the Person to be married, and not in the Father that has the Power over the Person concerned; for how will the Firmness of Mind of the Father hinder Fornication in the Child, who has not that Firmnels? 2. The Necessity of Marriage can only be judg'd of by the Persons themselves. A Father cannot feel the Child's Flames which make the need of Marriage: The Perfons themselves only know whether they burn or have the Gift of Continence. 3. Essolar Exe: περι του icle θελήματος, bath the Power over his over Will, must either fignity, can govern his own Defires, is Master of his own Will: But this cannot be meant here, because it is sufficiently expressed before by sopatos to uapdia, stedfast in Heart; and afterwards too by nénouvev en th nacola, decreed in Heart: Or must fignify, has the Disposal of himself, i. e. is free from the Father's Power of dispoling their Children in Marriage; for I think the Words should be translated, bath a Power concerning his own Will, i. e. concerning what he willeth: For if by it St. Paul meant a Power over his own Will, one might think he would have expressed that Thought, as he does Chap. ix. 12. and Rom. ix. 21. without Test; or by the Preposition 1-1, as it is, Luke ix. 1. 4. Because, if keep his Virgin, had here fignified keep his Children from marrying, the Expression had been more natural to have used the Word Thua, which fignifies both Sexes, than - 2,3000, which belong only to the Female. If theretore maggeros be taken abilitactly for Vinginity, the precedent Verse 38 9 Side. So then, he that marrieth, doth well; but he that marrieth not, doth

better. It is unlawful for a Woman to leave her Husband as long as he lives; but when he is dead, she is at liberty to marry, or not marry, as she pleases, and to whom she pleases; which Virgins cannot do, being under the Disposal of their Parents; only she must take care to marry as a Christian, fearing God. But, in my Opinion, she is happier if she remain a Widow; and permit me to say, that whatever any among you may think or say of me, I have the Spirit of God, so that I may be relied on in this my Advice, that I

do not mislead you.

38 So then, he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

39 The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

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must be understood thus: But if any one think it a Shame to pass the Flower of his Age unmarried, and he finds it necessary to marry, let him do as he pleases, he sins not; let such marry. I confess it is hard to bring these two Verses to the same Sense, and both of them to the Design of the Apostle here, without taking the Words in one or both of them very siguratively. St. Paul here seems to obviate an Objection that might be made against his Dissuasion from Marriage, viz. that it might be an Indecency one should be guilty of, if one should live unmarried past one's Prime, and afterwards be forced to marry. To which he answers, that no body should abstain upon the account of being a Christian; but those who are of steady Resolutions, are at their own Disposal, and have fully determin'd it in their own Minds.

^q καλώς here, as in ver. 1, 8, and 26. fignifies not fimply good, but preferable.

38 ^r Πάρθενος being taken in the Sense before-mentioned, it is necessary in this Verse to follow the Copies which read γαμίζων, marrying, for ἐκγαμίζων, giving in Marriage.

SECT.

SECT. IV.

CHAP. VIII. 1-13.

CONTENTS.

HIS Section is concerning the eating Things offered to Idols; wherein one may guess, by St. Pani's Answer, that they had writ to him, that they knew their Christian Liberty herein, that they knew that an Idol was nothing, and therefore that they did well to shew their Knowledge of the Nullity of the Heathen Gods, and their Difregard of them, by eating promiscuously, and without Scruple, Things offered to them. Upon which the Defign of the Apostle here seems to be, to take down their Opinion of their Knewledge, by shewing them, that norwithstanding all the Knowledge they prefumed on, and were puffed up with, yet the eating of those Sacrifices did not recommend them to God; vid. ver. 8. and that they might fin, in their want of Charity, by offending their weak Brother. This feems plainly, from ver. 1-3. & 11, 12. to be the Defign of the Apostle's Answer here, and not to resolve the Case of eating Things offered to Idols in its full Latitude; for then he would have profecuted it more at large here, and not have deferred the doing of it to Chap. x. where, under another Head, he treats of it more particularly.

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T.

TOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

PARAPHRASE.

A S for Things offered up unto Idols, I it must not be questioned but that every one of you, who stand so much upon your Knowledge, know that the imaginary Gods, to whom the Gentiles facrifice, are not in reality Gods, but meer Fictions: But with this pray remember, that fuch a Knowledge, or Opinion of their Knowledge, swells Men with Pride and Vanity; but Charity it is that improves and advances 2 And if any man Men in Christianity 5. But if any one 2

^{1 &#}x27;To continue the Thread of the Apostle's Discourse, the 7th Verse must be read as join'd on to the 1st, and all between looked en as a Parenthesis.

be conceited of his own Knowledge, as if Christianity were a Science for Speculation and Dispute, he knows nothing yet of Christianity as he ought to

and consequently his Neighbour for God's sake, such an one is made to know, or has got true Knowledge

4 from God himself. To the Question then, of eating Things offered to Idols: I know, as well as you, that an Idol, i. e. that the fictitious Gods, whose Images are in the Heathen Temples, are no real Beings in the World; and there is, in truth, no other but one God.

For tho' there be many imaginary nominal Gods, both in Heaven and Earth a, as are indeed all their many Gods, and many Lords, which are merely titular;

6 yet to us Christians, there is but one God, the Father and Author of all Things, to whom alone we address all

think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him. ar

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4As concerning therefore the eating of those things that are offered in facrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (1s there be gods many, and lords many)

6 But to us there is but one God, the Father, of whom are all things,

3 th Εγνως σι, is made to know, or is taught. The Apostle, tho' writing in Greek, yet often uses the Greek Verbs according to the Hebrew Conjugation. So Chap. xiii. 12. ἐπιγνώσομαι, which, according to the Greek Propriety, signifies I shall be known, is used for I shall be made to know; and so Gal. iv. 9. γνωσθέντες is put to signify being taught.

5 " In Heaven and Earth. The Heathens had supreme sovereign Gods, whom they supposed eternal, remaining always in the Heavens; these were called Asol, Gods. They had besides another Order of inferior Gods, Gods upon Earth; who, by the Will and Direction of the heavenly Gods, governed terrestrial Things, and were the Mediators between the supreme heavenly Gods and Men, without whom there could be no Communication between them. These were called in Scripture Baalim, i. e. Lords; and by the Greeks Adinora. To this the Apostle alludes here, faying, Though there be, in the Opinion of the Heathens, Gods many, i. e. many celestial Sovereign Gods in Heaven; and Lords many, i. e. many Baalim, or Lords Agents, and Prefidents over earthly Things; yet to us Christians there is but one Sovereign God, the Father of whom are all Things, and to whom, as Supreme, we are to direct all our Services; and but one Lord-Agent, Jesus Christ, by whom are all Things that come from the Father to us, and through whom alone we find Ac cess unto him. Mede Disc. on 2 Pet. ii. 1.

Lord Jesus Christ, by whom are all Things, and we by him.

7 Howbeit there is not in every Man that knowledge: for fome with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their confcience being weak, is defiled.

8 But Meat commendeth us not to God : for neither if we cat, are we the better; neither if we cat not, are we the worfe.

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9 But take heed, left by any means this liberty of yours become a flumbling-block to them that are weak.

10 For if any man fee thee which haft knowledge, fit at meat in the idols temple, shall not the conscience of him which is weak, be emboldned to eat those things which are offered to idols:

and we in him; and one our Worship and Service; and but one Lord, viz. Jefus Chrift, by whom all Things come from God to us, and by whom we have Access to the Father. For, notwithstanding all the great Fre- 7 tences to Knowledge that are amongst you, every one doth not know that the Gods of the Heathens are but Iniaginations of the Fancy, mere nothing. Some, to this Day, conscious to themfelves that they think those Idols to be real Deities, eat Things facrificed to them, as facrificed to real Deities; whereby doing that, which they in their Consciences, not yet sufficiently enlightned, think to be unlawful, they are guilty of Sin. Food, of what kind 8 foever, makes not God regard us ": For neither if in Knowledge and full Persuasion, that an Idol is nothing, we eat Things offered to Idols, do we thereby add any Things to Christianity; or, if not being fo well informed, we are scrupulous and forbear, are we the worse Christians, or are lessened by it * But this you knowing Men ought to 9 take especial Care of, that the Power or Freedom you have to eat, be not made fuch an Use of, as to become a Stumbling-block to weaker Christians, who are not convinced of that Liberty. For if fuch an one shall see thee, who 10 hast this Knowledge of thy Liberty, to fit feasting in an Idol-Temple, shall not his weak Conscience, not thoroughly instructed in the Matter of Idols, be drawn in by thy Example to eat what is offered to Idols, tho' he in his Con**fcience**

8 w & παρίτμοι, fets us not before God, i. e. to be taken notice of

It can ot be supposed that St. Paul, in answer to a Letter of the Corinthians, should tell them, that if they eat Things offered to Idols, they were not the better; or if they eat not, were not the worse, unless they had expressed some Opinion of Good in Eating.

122 I CORINTHIANS. Chap. IX.

thus thy weak Brother, for whom Christ died, is destroy'd by thy Knowledge, wherewith thou justifiest thy Eating.

12 But when you fin thus against your Brethren, and wound their weak Con-

13 sciences, you fin against Christ. Wherefore if Meat make my Brother offend, I will never more eat Flesh, to avoid making my Brother offend.

it And through thy knowledge shall the weak brother perish, for whom Christ died?

against the brethren, and wound their weak confcience, ye fin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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SECT. V.

CHAP. IX. 1-27.

CONTENTS.

CT. Paul had preached the Gospel at Corinth about two Years, in all which time he had taken nothing of them, 2 Cor. xi. 7---9. This, by some of the opposite Faction, and particularly, as we may suppose, by their Leader was made use of to call in question his Apostleship, 2 Cor. xi. 5,6. For why, if he were an Apostle, should he not use the Power of an Apostle, to demand Maintenance where he preached? In this Section St. Paul vindicates his Apostleship; and, in Anfwer to these Enquirers, gives the Reason why, tho' he had a Right to Maintenance, yet he preached gratis to the Corinthians. My Answer, says he, to these Inquisitors, is, That tho', as being an Apostle, I know that I have a Right to Maintenance, as well as Peter, or any other of the Apostles, who all have a Right, as is evident from Reason and from Scripture; yet I neither have, nor shall make use of my Privilege amongst you, for fear that if it cost you anything, that should hinder the Effect of my Preaching: I would neglect nothing that might promote the Gospel. For I do not content my felf with doing barely what is my Duty; for by my extraordinary Call and Commission, it is now incumbent on me to preach the Gospel; but I endeavour to excel in my Ministry, and not to execute my Commission overtly, and sust enough to serve the Turn: For if those, who in the Agonistick Games aiming aiming at Victory, to obtain only a corruptible Crown, deny themselves in eating and drinking, and other Pleasures, how much more does the eternal Crown of Glory deserve that we should do our utmost to obtain it? to be as careful in not indulging our Bodies, in denying our Pleasures, in doing every Thing we could in order to get it, as if there were but one that should have it? Wonder not therefore if I, having this in view, neglect my Body, and those outward Conveniencies that I, as an Apostle, sent to preach the Gospel, might claim, and make use of: Wonder not that I prefer the propagating of the Gospel, and making of Converts, to all Care and Regard of myself. This seems the Design of the Apostle, and will give Light to the following Discourse; which we shall now take in the Order St. Paul writ it.

TEXT.

PARAPHRASE.

A M I not an apofile? am I not free? have I not feen Jesus Christ our Lord? are not you my work in the Lord?

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2 If I be not an apofile unto others, yet doubtless I am to you: for the seal of mine apofileship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a fifter.

A M I not an Apostle? And am I I not at liberty a, as much as any other of the Apostles, to make use of the Privilege due to that Office? Have I not had the Favour to fee Jefus Chrit, our Lord, after an extraordinary manner? And are not you yourselves, whom I have converted, an Evidence of the Success of my Employment in the Gospel? If others should question 2 my being an Apostle, you at least cannot doubt of it; your Conversion to Christianity is, as it were, a Seal fet to it, to make good the Truth of my Apo-This then is my Answer to 3 ftleship. those who set up an Inquisition upon me: Have not I a Right to Meat and 4 Drink where I preach? Have not I 5 and Barnabas a Power to take along with us, in our Travelling, to propagate the Gospel, a Christian Woman b,

P₂ to

1 * It was a Law amongst the Jews, not to receive Alms from the Gentiles.

⁵ b There were not in those Parts, as among us, Inns, where Travellers might have their Conveniencies; and Strangers could not be accommodated with Necessaries, unless they had some body with

to provide our Conveniencies, and be ferviceable to us, as well as Peter, and the Brethren of the Lord, and the rest

6 of the Apostles? Or is it I only and Barnabar, who are excluded from the Privilege of being maintained without

7 Working? Who goes to the War any where, and ferves as a Soldier at his own Charges? Who planteth a Vine-yard, and eateth not of the Fruit there-of? Who leedeth a Flock, and eateth

8 not of the Milk? This is allowed to be Reason, that those who are so employ'd, should be maintained by their Employments; and so likewise a Preacher of the Gospel. But I say not this barely upon the Principles of human Reason, Revelation teaches the same Thing in the Law of Moses:

Where it is faid, Thou shalt not muzzle the Mouth of the Ox that treadeth out the Corn. Doth God take care to provide so particularly for Oxen by

ticularly for our Sakes, and not for Oxen, that he who fows, may fow in hope of enjoying the Fruits of his Labour at Harvest, and may then thresh out

nand eat the corn he hoped for. If we have fowed to you spiritual Things, in preaching the Gospel to you, is it unreasonable that we should expect a little Meat and Drink from you, a lit-

12 tle share of your carnal Things? I

a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1

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Vid.

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6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or faith not the law the same also?

9 For it is written in the law of Mofes, I hou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

to Or faith he it altogether for our fakes? For our fakes, no doubt, this is written: that he he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

to you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power; but suffer all things,

with them, to take that care, and provide for them. They who would make it their business to preach, and neglect this, must needs suffer great Hardships.

any

lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minifler about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the g. s pel, should live of the

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none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

16 For though I preach the goipel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the

gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

any partake of this Power over you c. why not we much rather? But I made no use of it, but bear with any thing. that I may avoid all hindrance to the Progress of the Gospel. Do ye not 13 know, that they who in the Temple ferve about holy Things? live upon those holy Things? And they who wait at the Altar, are Partakers with the Altar? So has the Lord or- 14 dained, that they who preach the Gofpel, should live of the Gospel. But 15 though, as an Apostle and Preacher of the Goipel, I have, as you fee, a Right to Maintenance, yet I have not taken it, neither have I written this to demand it; for I had rather perish for Want, than be deprived of what I glory in, viz. preaching the Gospel freely. For if I preach the Gospel, I 16 do barely my Duty; but have nothing to glory in, for I am under an Obligation and Command to preach d: And 17 wo be to me, if I preach not the Gofpel; which if I do willingly, I shall have a Reward; if unwillingly, the Dispensation is nevertheless intrusted to me, and ye ought to hear me as an Apolile.

be as Vossius says, any MSS to authorize it; and then the Words will run thus, If any partake of your Substance. This better suits the foregoing Words, and needs not the Addition of the Word this, to be interted in the Translation; which, with Dissiculty enough, makes it refer to a Power which he was not here speaking of, but stands eight Verses off. Besides, in these Words St. Paul seems to glance at what they suffered from the salse Apostle, who did not only pretend to Power of Maintenance, but did actually devour them: Vid. 2 Cor. xi. 20.

^{16 4} Vid. Acts xxii. 15-21.

18 Apostle. How therefore do I make it turn to account to my self? Even thus: If I preach the Gospel of Christ of free Cost, so that I exact not the Maintenance I have a Right to by the

tion to any Man, I yet subject my self to every one, to the end that I may make the more Converts to Christ.

of Moses, I became as a Jew, and one under that Law, that I might gain the Jews, and those under the Law:

I applied my felf as one not under that Law, (not indeed as if I were under no Law to God, but as obeying and following the Law of Christ) that I might gain those who were without the

weak, that I might gain the Weak. I became all Things to all Men, that I might leave no lawful Thing untried, whereby I might fave People of all

23 forts. And this I do for the Gospel's fake, that I my self may share in the

24 Benefits of the Gospel. Know ye not, that they who run a Race, run not lazily, but with their utmost Force? they all endeavour to be first, because there is but one that gets the Prize: It is not enough for you to run, but so to run that ye may obtain; which they cannot do, who running only because they are bid, do not run with all their

felves the getting the Garland in your Games readily submit themselves to severe Rules of Exercise and Abstinence; and yet theirs is but a fading transitory Crown; that which we pro-

ward then? verily that when I preach the gofpel, I may make the gofpel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made my felf fervant unto all, that I might gain the more.

zo And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means fave fome.

23 And this I do for the gospel's sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, run all, but one receiveth the prize? so run, that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: now, they do it to obtain a corrup-

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26 I therefore fo run not as uncertainly: fo fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection : lest that by any means when I have preached to others, I my felf should be a cast-away.

tible crown, but we an pose to ourselves is everlasting, and therefore deferves that we should endure greater Hardships for it. I there- 26 fore fo run, as not to leave it to Uncertainty: I do what I do, not as one who fences for Exercise or Ostentation; but I really and in earnest keep 27 under my Body, and entirely enflave it to the Service of the Gospel, without allowing any thing to the Exigencies of this animal Life, which may be the least hindrance to the Propagation of the Gospel, lest that I, who preach to bring others into the Kingdom of Heaven, should be disapproved of, and rejected my felt.

SECT. VI. N. I.

CHAP. X. 1-22.

CONTENTS.

T feems, by what he here fays, as if the Corinthians had told St. Paul, that the Temptations and Constraints they were under, of going to their Heathen Neighbours Feasts upon their Sacrifices, were so many and so great, that there was no avoiding it: And therefore they thought they might go to them without any Offence to God, or Danger to themlelves; fince they were the People of God, purged from Sin by Baptism, and fenced against it, by partaking of the Body and Blood of Christ in the Lord's Supper. To which St. Paul answers, that notwithstanding their Baptism, and partaking of that spiritual Meat and Drink, yet they, as well as the Jews of old did, might fin, and draw on themselves Destruction from the Hand of God; that eating of Things that were known and owned to be offered to Idols, was partaking in the idolatrous Worship; and therefore they were to prefer even the Danger of Persecution before such a Compliance, for God would find a way for them to escape.

PARAPHRASE.

TEXT.

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I T Would not have you ignorant, Brethren, that all our Fathers, the whole Congregation of the Children of Israel, at their coming out of Egypt, were all to a Man under the Cloud, and all paffed through the Sea:

2 And were all by this Baptisin o in the Cloud, and paffing through the Water, initiated into the Motaical Inflitution and Government, by these two Miracles, of the Cloud and the Sea. 3 And they all eat the same Meat, which

had a typical and spiritual Signification.

4 And they all drank the fame spiritual typical Drink, which came out of the Rock, and followed them; which Rock typified Christ: All All which were typical Representations of Christ, as well as the Bread and Wine, which we eat and drink in the Lord's Supper, are typical Re-5 presentations of him. every one of the Children of Israel that came out of Egypt were thus fo-

But yet tho' lemnly separated from the rest of the profane idolatrous World, and were made God's peculiar People, fanctified and holy, every one of them to himfelf, and Members of his Church: Nay, tho' they did all f partake of the

Oreover, bre-Lihren, I would not that ye should be ignorant, how that all our f.thers were under the cloud, and all paffed through the fea;

2 And were all baptizeu into Mofes in the cloud, and in the fea;

3 And did all eat the fame ipiritua! meat;

4 And did drink all the same spiritual drink: (for they d ank of that piritual Rock that followed them; and that Rock was Christ.)

5 But with many of them God was not well pleated; for they were overthrown in the wil-

2 * The Apostle calls it Baptism, which is the initiating Ceremony into both the Jewish and Christian Church: And the Cloud and Sea both being nothing but Water, are well fuited to that typical Representation; and that the Children of Israel were washed with Rain from the Cloud, may be collected from Pfal. 'xviii. 9.

⁵ f It may be observed here, that St. Paul speaking of the 1/raelites, uses the Word There, all, five times in the four fo going Verses; besides that, he carefully says, to dont speud, the same Meat, and to duro touce, the same Drink; which we cannot suppose to be done by chance, but emphatically, to fignify to the Corinthians,

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were fome of them; as it is written, The people fat down to eat and drink, and rose up to play.

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thians,

8 Neither let us commit fornication, as some of them committed; and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

ye, as some of them also murmured, and were destroyed of the destroyer.

ti Now all these things happened unto them for ensamples: and they are written for our

fame Meat and the fame Drink which did typically represent Christ, yet they were not thereby priviledged from Sin, but great Numbers of them provoked God, and were destroy'd in the Wilderness, for their Disobedience. Now 6 these Things were set as patterns to us, that we, warned by these Examples, should not set our Minds a-longing, as they did, after Meats 5 that would be safer let alone. Neither be 7 ye idolaters, as were fome of them; as it is written, The People fat down to eat and to drink, and rose up to play . Neither let us commit Fornica- 8 tion, as some of them committed, and fell in one Day three and twenty thoufand. Neither let us provoke Christ, o as fome of them provoked, and were destroyed of Serpents. Neither mur- 10 mur ye, as some of them murmured, andwere deftroyed of the Deftroyer 1. Now all these Things k happened to 11 the Jews for Examples, and are writ-

who probably prefumed too much upon their Baptism, and eating the Lord's Supper, as if that were enough to keep them right in the sight of God; that tho' the *Israelites*, all to a Man, eat the very same spiritual Food, and all to a Man, drank the very same spiritual Drink, yet they were not all to a Man preserv'd, but many of them, for all that, sinned and fell under the avenging Hand of God in the Wilderness.

6 5 Kanov, evil Things. The Fault of the Israelites, which this Place refers to, seems to be their Longing for Flesh, Numb. xi. which cost many of them their Lives: And that which he warns the Corinthians of here, is their great Propension to the Pagan Sacrifice-Feasts.

7 h Play, i. e. Dance: Feafting and Dancing usually accompanied the Heathen Sacrifices.

10 1 Oxospeute, Defiroyer, was an Angel that had the Power to destroy, mentioned Exod. xii. 23. Heb. xi. 28.

11 k It is to be observed, that all these Instances, mentioned by the Apostle, of Destruction, which came upon the Israelites, who

ten for our Admonition, upon whom 12 the Ends of the Ages are come. Where-

fore, taught by these Examples, let him that thinks himfelf safe, by being in the Church, and partaking of the Christian Sacraments, take heed lest he fall into Sin, and so Destruction from God o-

13 vertake him. Hitherto the Temptations you have met with, have been but light and ordinary: If you should come to be preffed harder, God, who is faithful, and never forfakes those who forfake not him, will not fuffer you to be tempted above your Strength; but will either enable you to bear the Persecution, or open you a Way out of it.

14 Therefore, my Beloved, take care to keep off from Idolatry; and be not drawn to any Approaches near it, by any Temptation or Perfecution whatfoever. You are fatisfied that you want

15 not Knowledge. m And therefore, as to knowing Men, I appeal to you; and make you Judges of what I am going

16 to fay in the Cafe. They who drink of the Cup of Bleffing ", which we which we blefs, is it not

admonition, upon whom the Ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed left he

13 There hath no temptation taken you, but fuch as is common to man: but God is faithful, who will not fuffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wife men: judge ye what I

16The cup of bleffing

fo

were in Covenant with God, and Partakers in those typical Sacraments above-mentioned, were occasioned by their luxurious Appetites about Meat and Drink, by Fornication, and by Idolatry; Sins which the Corinthians were inclined to, and which he here warns them against.

I So I think The Tilm Ties disting should be rendered, and not, contrary to Grammar, the End of the World; because it is certain that Tien and συντελεία το ἀιώνος, or των ἀιώνων, cannot fignify every where, as we render it, the End of the World, which denotes but one certain Period of Time, for the World can have but one End; whereas those Words fignify, in different Places, different Periods of Time, as will be manifest to any one who will compare these Texts where they occur, viz. Mat.xiii.39,40. & xxiv.3. & xxviii. 20. 1 Cor. x.11. Heb. ix. 26. It may be worth while therefore to consider whether hath not ordinarily a more natural Signification in the New Testament, by standing for a considerable Length of Time, passing under some one remarkable Dispensation.

15 " Vid. Chap. viii. 1.

16 " Cup of Bleffing, was a Name given by the Jews to a Cup of Wine,

bread which we break. is it not the communion of the body of Christ?

17 For we being many, are one bread, and one body: for we are all partakers of that one bread.

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18 Behold Ifrael after the flesh; are not they which eat of the facrifices, partakers of the altar ?

19 What fay I then? that the idol is any thing, or that which is offered in facrifice to idols, is any thing?

20 But I fay, that the things which the Gentiles facrifice, they facrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils:

the communion of the bless in the Lord's Supper, do they not blood of Christ? The thereby partake of the Benefits purchafed by Christ's Blood shed for them upon the Crois, which they here fymbolically drink? And they who eat of the Bread broken o there, do they not partake in the Sacrifice of the Body of Christ, and profess to be Members of him? For by eating of that Bread we, 17 though many in Number, are all united, and make but one Body; as many Grains of Corn are united into one Loaf. See how it is among the fews, 18 who are outwardly, according to the Flesh by Circumcision the People of God: Among them, they who eat of the Sacrifice, are Partakers of God's Table the Altar, have Fellowship with him, and share in the Benefit of the Sacrifice, as if it were offered for them. Do not militake me, as if I hereby faid, 19 that the Idols of the Gentiles are Gods in reality; or that the Things offered to them change their Nature, and are any thing really different from what they were before, so as to affect us in our Use of them P: No, but this 1 20 fay, that the Things which the Gentiles facrifice, they facrifice to Devils, and not to God; and I would not that you should have Fellowship, and be in League with Devils, as they who by eating of the Things offered to them, enter into Covenant, Alliance and Friendship with them. You can-21 and Friendship with them. not eat and drink with God as Friends at his Table in the Eucharitt, and entertain Familiarity and Friendship with Devils. Q_2

Wine, which they folemnly drank in the Paffover, with Thankfgiving.

. This was also taken from the Custom of the Jews in the Pasfover, to break a Cake of unleavened Bread.

19 P This is evident from what he fays, ver. 25, 27. that Things offered to Idols may be eaten as well as any other Meat, fo it be without partaking in the Sacrifice, and without Scandal.

Devils, by eating with them, and par- ye cannot be partakers taking of the Sacrifices offered to them 1: of the Lord's table, and You cannot be Christians and Idolaters of the table of devils. too; nor if you should endeavour to join these inconsistent Rites, will it avail you any thing. For your partaking in the Sacraments of the Christian Church, will no more exempt you from the Anger of God, and Punishment due to your Idolatry, than the eating of the spiritual Food, and drinking of the spiritual Rock, kept the baptized Ifraelites, who offended God by their Idolatry, or other Sins, from being destroy'd in 2.2 the Wildernets. Dare you then, being espoused to Christ, provoke the Lord to Jealoufy by Idolatry, which is spiri- we stronger than he? al Whoredom? Are you stronger than he, and able to refift him, when he lets loofe his Fury against you?

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22Dowe provoke the Lord to Jealousy? are

21 9 Tis plain, by what the Apostle says, that the Thing he fpeaks against here, is their assisting at the Heathen Sacrifices, or at least at the Feasts in their Temples, upon the Sacrifice, which was a fæderal Rite.

S E C T. VI. N. 2.

CHAP. X. 23.—XI. 1.

CONTENTS.

W E have here another of his Arguments against Things offered to Idols; wherein he shews the Danger might be in it, from the Scandal it might give, supposing it a Thing lawful in itself. He had formerly treated of this Subject, Chap. viii. fo far as to let them see, that there was no Good nor Virtue in eating Things offered to Idols, notwithstanding they knew that Idols were nothing, and they might think that their free eating without Scruple, shew'd that they knew their freedom in the Gospel, that they knew that Idols were in reality nothing, and therefore they flighted and difregarded them and their Worthip as nothing; but that there might be Evil in Eating, Eating, by the Offence it might give to weak Christians, who had not that Knowledge: He here takes up the Argument of Scandal again, and extends it to Jews and Gentiles, vid. ver. 32. and shews, that it is not enough to justify them in any Action, that the Thing they do is in itself lawful, unless we seek in it the Glory of God, and the Good of others.

TEXT.

PARAPHRASE.

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man feek his own: but every man another's wealth.

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25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not, bid you to a feast, and ye be dispofed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28But if any man fay unto you, This is offered in facrifice unto idols, eat not, for his fake that shewed it, and for conscience sake. For the earth is the Lord's and the fulness thereof.

29 Confcience, I fay, not thine own, but of the others: for why is

Farther, supposing it lawful to eat 23 Things offered to Idols; yet all Things that are lawful, are not expedient: Things that in themselves are lawful for me, may not tend to the Edification of others, and fo may be fit to be forborn. No one must seek barely his 24 own private, particular Interest alone; but let every one feek the Good of others also. Eat whatever is fold in the 25 Shambles, without any Enquiry or Scruple, whether it had been offered to any Idol or no? For the Earth, and all 27 therein, are the good Creatures of the true God, given by him to Men for their Use. If an Heathen invite you to an Entertainment, and you go, eat whatever is fet before you, without making any Question or Scruple about it, whether it had been offered in Sacrifice, or no? But if any one fay to 28 you, this was offered in Sacrifice to an Idol, eat it not, for his fake that mentioned it, and for Conscience-sake '. Conscience, I say, not thine own (for 29 thou knowest thy Liberty, and that an Idol is nothing) but the Conscience of the other: For why should I use my

Liberty,

²⁸ The Repetition of these Words, The Earth is the Lord's, and the Fulness thereof, does so manifestly disturb the Sense, that the Syriac, Arabic, Vulgar and French Translations, have omitted them, and are justified in it by the Alexandrian, and some other Greek Copies.

Liberty, so that another Man should in Conscience think I offended? And if I, with thanksgiving, partake of what is lawful for me to eat, why do I order the Matter so, that I am ill spoken of for that which I bless God for?

31 Whether therefore ye eat or drink, or whatever you do, let your Care and

Offence to the Glory of God. Give no Offence to the Jews, by giving them Occasion to think that Christians are permitted to worship Heathen Idols; nor to the Gentiles, by giving them Occasion to think that you allow their Idolatry, by partaking of their Sacrifices; nor to weak Members of the Church of God, by drawing them by your Example to eat of Things offered to Idols, of the Lawfulness whereof they are not fully satisfied: As I my

33 they are not fully fatisfied: As I my felf do, who abridge myfelf of many Conveniencies of Life, to comply with the different Judgments of Men, and gain the good Opinion of others, that I may be instrumental to the Salvation of as many as is possible.

Imitate herein my Example, as I do that of our Lord Christ, who neglected himself for the Salvation of o-

thers .

my liberty judged of another man's conscience?

30 For, if I by grace be a partaker, why am I evil fpoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatfoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

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1 Be ye followers of me, even as I also am of Christ.

¹ s Vid. Rom. xv. 3. This Verse seems to belong to the precedent, wherein he had proposed himself as an Example; and therefore this Verse should not be cut off from the former Chapter. In what St. Paul says in this and the preceding Verse, taken together, we may suppose he makes some Ressection on the salse Apostle, whom many of the Corinthians sollowed as their Leader. At least it is for St. Paul's Justification, that he proposes himself to be followed no farther than as he sought the Good of others, and not his own, and had Christ for his Pattern. vid. Chap. iv. 16.

SECT. VII.

CHAP. XI. 2-16.

CONTENTS.

ST. Paul commends them for observing the Orders he had left with them, and uses Arguments to justify the Rule he had given them, that Women should not pray or prophely in their Assemblies uncovered; which it seems there was some Contention about, and they had writ to him to be resolved in it.

TEXT.

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PARAPHRASE.

brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the T Commend you, Brethren, for remembring all my Orders, and for
retaining those Rules I delivered to you,
when I was with you. But for your 3
better understanding what concerns
Women t in your Assemblies, you are

to

3 t This about Women feeming as difficult a Passage as most in St. Paul's Epistles, I crave leave to premise some few Considerations, which I hope may conduce to the clearing of it.

(1.) It is to be observed, that it was the Custom for Women who appeared in publick, to be vailed, ver. 13--16. Therefore it could be no Question at all, whether they ought to be vailed when they assisted at the Prayers and Praises in the publick Assemblies; or if that were the Thing intended by the Apostle, it had been much easier, shorter and plainer, for him to have said, that Women should be covered in the Assemblies.

(2.) It is plain that this covering the Head in Women, is restrained to some particular Actions which they performed in the Assembly, expressed by the Words, *Praying and Prophesying*, ver. 4, and 5. which, whatever they fignify, must have the same Meaning, when applied to the Women, in the 5th Verse, that they have when applied to the Men, in the 4th Verse.

It will possibly be objected, If Women were to be vailed in the Assemblies, let those Actions be what they will, the Women joining in them were still to be vailed.

Answ. This would be plainly so, if their Interpretation were to be followed, who are of Opinion, that by Praying and Prophe-fing here, was meant to be present in the Assembly, and joining

with

to take Notice, that Christ is the Head head of every man is to which every Man is subjected; and Christ; and the head the

with the Congregation in the Prayers that were made, or Hymns that were sung; or in hearing the Reading and Exposition of the Holy Scriptures there. But against this, that the hearing of Preaching or Prophesying was never called Preaching or Prophesying, is so unanswerable an Objection, that I think there can be no

Reply to it.

The Case, in short, seems to be this: The Men prayed and prophessed in the Assemblies, and did it with their Heads uncovered: The Women also sometimes prayed and prophessed too in the Assemblies; which when they did, they thought, during their performing that Astion, they were excused from being vailed, and might be bare-headed, or at least openfaced, as well as the Men. This was that which the Apostle restrains in them; and directs, that though they prayed or prophessed, they were still to remain vailed.

(3.) The next Thing to be considered, is, what is here to be understood by Praying and Prophesying. And that seems to me to be the performing of some particular publick Action in the Assembly by some one Person, which was for that Time peculiar to that Person, and whilst it lasted the rest of the Assembly silently assisted. For it cannot be supposed, that when the Apostle says, a Man praying or prophelying, that he means an Action performed in common by the whole Congregation; or if he did, what Pretence could that give the Woman to be unvailed more during the Performance of fuch an Action, than at any other Time? A Woman must be vailed in the Affembly; what Pretence then or Claim could it give her to be unvailed, that she join'd with the rest of the Assembly, in the Prayer that some one Person made? Such a Praying as this could give no more Ground for her being unvailed, than her being in the Affembly could be thought a Reason for her being unvail'd. The same may be faid of Prophelying, when understood to fignify a Woman's joining with the Congregation in finging the Praises of God. But if the Woman prayed as the Mouth of the Assembly, &c. then it was like the might think the might have the Privilege to be unvailed.

Praying and Prophessing, as has been shewn, signifying here the doing some peculiar Action in the Assembly, whilst the rest of the Congregation only affished; let us, in the next Place, examine what that Action was. As to Prophessing, the Apostle in express Words tells us, Chapziv. 3,& 12. that it was speaking in the Assembly. The same is evident as to Praying; that the Apostle means by it praying publickly with an audible Voice in the Congregation, wid.

Chap. xiv. 14---9.

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of the woman, is the the Man is the Head to which every man; and the head of Woman is subjected; and that the Christ, is God.

Head or Superior to Christ himself, is R

(4.) It is to be observed, that whether any one pray'd or prophefied, they did it alone, the rest remaining silent, Chap. xiv. 27-33. So that even in these extraordinary Praises, which any one sung to God by the immediate Motion and Impulse of the Holy Ghost, which was one of the Actions called Prophesying, they sung alone. And indeed how could it be otherwise? For who could join with the Person so prophesying, in Things dictated to him alone by the Holy Ghost, which the others could not know, till the Person prophesying uttered them?

(5) Prophefying, as St. Paul tells, Chap. xiv. 3. was speaking unto others to Edification, Exhortation and Comfort: But every Speaking to others to any of these Ends, was not Prophefying, but only then when such Speaking was a spiritual Gift, performed by the immediate and extraordinary Motion of the Holy Ghoft, vid. Chap, xiv. 1, 12, 24, 30. For Example, finging Praises to God was called Prophefying; but we fee when Saul prophefied, the Spirit of God fell upon him, and he was turn'd into another Man, 1 Sam. x. 6. Nor do I think any Place in the New Testament can be produced, wherein Prophefying fignifies bare reading of the Scripture, or any other Action performed without a supernatural Impulse and Affistance of the Spirit of God. This we are sure, that the Prophefying which St. Paul here speaks of, is one of the extraordinary Gifts given by the Spirit of God, vid. Chap. xii. 10. Now that the Spirit of God, and the Gift of Prophely should be poured out upon Women as well as Men, in the Time of the Gofpel, is plain from A&s xi. 17. and then where could be a fitter Place for them to utter their Prophecies in, than the Assemblies?

It is not unlikely, what one of the most learned and sagacious of Mr. Mede. our Interpreters of Scripture suggests upon this Place, viz. That Difc. 16. Christian Women might, out of a Vanity incident to that Sex, propole to themselves, and affect an Imitation of the Priests and Prophetesses of the Gentiles, who had their Faces uncovered when they uttered their Oracles, or officiated in their Sacrifices: But I cannot but wonder that that very acute Writer should not see that the bare being in the Affembly could not give a Christian Woman any pretence to that Freedom. None of the Bacchai or Pythiai quitted their ordinary modest Guise, but when she was, as the Poets express it, rapta or plena Deo, posses'd and hurry'd by the Spirit she served. And so, possibly, a Christian Woman, when she found the Spirit of God poured out upon her, as Joel expresses it, exciting her to pray or fing Praifes to God, or discover any Truth immediately revealed to her, might think it convenient for her better uttering of it to be uncovered, or at least to be no more reftrained in her Liberty of

flewing

4 God. Every Man that prayeth or prophefieth, i. e. by the Gift of the Spirit of God, speaketh in the Church for the edifying, exhorting, and comforting of the Congregation, having his Head covered, dishonoureth Christ his Head, by appearing in a Garb not becoming the Authority and Dominion which God, through Christ, has given him over all the Things of this World; the covering of the Head being a Mark of Subjection.

4Every man praying or prophefying, having his head covered, dif-honoureth his head.

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shewing herself, than the Female Priests of the Heathens were when they delivered their Oracles: But yet even in these Actions the A-

postle forbids the Women to unvail themselves.

St. Paul's forbidding Women to speak in the Assemblies, will probably feem a strong Argument against this; but when well confidered, will perhaps prove none. There be two Places wherein the Apostle forbids Women to speak in the Church, 1 Cor. xiv. 34, 35, & 1 Tim. ii. 11, 12. He that shall attentively read and compare these together, may observe that the Silence injoin'd the Woman, is for a Mark of their Subjection to the Male Sex: And therefore what in the one is expressed by keeping Silence, and not speaking, but being under Obedience, in the other is called, being in Silence with all Subjection, not teaching nor usurping Authority over the Man. The Women in the Churches were not to assume the Personage of Doctors, or speak there as Teachers; this carried with it the Appearance of Superiority, and was forbidden. Nay, they were not fo much as to ask Questions there, or to enter into any Sort of Conference. This shews a Kind of Equality, and was also forbidden: But yet, tho' they were not to speak in the Church in their own Names, or as if they were raised by the Franchises of Christianity, to fuch an Equality with the Men, that where Knowledge or Prefumption of their own Abilities emboldened them to it, they might take upon them to be Teachers and Instructors of the Congregation, or might at least enter into Questionings and Debates there; this would have had too great an Air of standing upon even Ground with the Men, and would not have well comported with the Subordination of the Sex: But yet this Subordination which God, for Order's fake, had instituted in the World, hinder'd not, but that by the Supernatural Gifts of the Spirit, he might make use of the weaker Sex, to any extraordinary Function, whenever he thought fit, as well as he did of the Men. But yet, when they thus either pray'd or prophely'd by the Motion and Impulse of the Holy Ghost, Care was taken that whilft they were obeying God, who was pleas'd by his Spirit to fet them a speaking, the Subjection of their Sex should not fieth with her head uncovered, dishonoureth her head : for that is even all one as if she were fhaven.

6For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forafmuch as he is the image and glory of God: but the woman is the glory of the man.

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8 For the man is not of the woman, but the woman of the man.

Neither was the man created for the woman, but the woman for the man.

5 But every woman jection. But, on the contrary, a Wo- 5 that prayeth, or prophe- man praying or prophefying in the Church with her Head uncovered, difhonoureth the Man, who is her Head, by appearing in a Garb that disowns her Subjection to him: For to appear bare-headed in publick, is all one as to have her Hair cut off; which is the Garb and Drefs of the other Sex, and not of a Woman. If therefore it be 6 unfuitable to the Female Sex, to have their Hair shorn or shaved off, let her for the same Reason be covered. A 7 Man indeed ought not to be vailed, because he is the Image and Representative of God in his Dominion over the rest of the World, which is one Part of the Glory of God: But the Wo- 8 man, who was made out of the Man, made for him, and in Subjection to him, is Matter of Glory to the Man. But the Man not being made out of 9 the Woman, nor for her, but the Woman made out of, and for the Man, R 2

not be forgotten, but owned and preferved by their being covered. The Christian Religion was not to give Offence, by any Appearance or Suspicion that it took away the Subordination of the Sexes, and fet the Women at liberty from their natural Subjection to the Man. And therefore we fee, that in both these Cases, the Aim was to maintain and fecure the confessed Superiority and Dominion of the Man, and not permit it to be invaded to much as in Appearance. Hence the Arguments in the one Case for Covering, and in the other for Silence, are all drawn from the natural Superiority of the Man, and the Subjection of the Woman. In the one, the Woman, without an extraordinary Call, was to keep fifent, as a Mark of her Subjection; in the other, where the was to speak by an extraordinary Call and Commission from God, she was yet to continue the Profession of her Subjection in keeping herself covered. Here, by the Way, it is to be observed, that there was extraordinary Praying to God by the Impulse of the Spirit, as well as speaking unto Men for their Edification, Exhortation and Comfort: Vid. Chap. xiv. 15. Rom. viii. 26. Jude 20. Thefe Things being premifed, let us follow the Thread of St. Paul's Difcourle.

Vail on her Head, in token of her Subjection, because of the Angels ".

ing one without the other; neither the Man without the Woman, or the Woman without the Man; the Lord fo

vas made out of the Man, so the Race of Men ever fince is continued and propagated by the Female Sex:
But they, and all other Things, had their Being and Original from God.

Be you yourselves Judges, whether it be decent for a Woman to make a Prayer to God in the Church uncovered.

Does not even Nature, that has made, and would have the Distinction of Sexes preserved, teach you, that if a Man wear his Hair long, and dressed up after the manner of Women, it is misbecoming and dishonourable to him?

But to a Woman, if the be curious about her Hair, in having it long, and dreffing herfelf with it, it is a Grace and Commendation, fince her Hair is

flew himself to be a Lover of Contention w, we the Apostles have no fuch Custom, nor any of the Churches of God.

ought the woman to have power on her head, because of the angels.

ther is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even fo is the man also by the woman: but all things of God.

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13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man feem to be contentious, we have no fuch custom, neither the churches of God.

^{10 &}quot; What the Meaning of these Words is, I confess I do not understand.

¹⁶ Why may not this any one be understood of the false Apostle here glanced at?

SECT. VIII.

CHAP. XI. 17-34.

CONTENTS.

ONE may observe, from several Passages in this Epistle, that several Judaical Customs were crept into the Corinthian Church. This Church being of St. Paul's own planting, who spent two Years at Corinth in forming it; it is evident these Abuses had their Rise from some other Teacher, who came to them after his leaving them, which was about five Years before his writing this Epistle. These Disorders therefore may with Reason be ascribed to the Head of the Faction that opposed St. Paul, who, as has been remarked, was a Jew, and probably judaized. And that 'tis like was the Foundation of the great Opposition between him and St. Paul, and the Reason why St. Paul labours so earnestly to destroy his Credit amongst the Corinthians; this Sort of Men being very busy, very troublesome, and very dangerous to the Gospel, as may be seen in other of St. Paul's Epittles, particularly that the Corinthian structure and the Corinthian structure.

cularly that to the Galatians.

The celebrating the Paffover amongst the Jews, was plainly the eating of a Meat distinguished from other ordinary Meals by feveral peculiar Ceremonies. Two of these Ceremonies were, eating of Bread folemnly broken, and drinking a Cup of Wine, called the Cup of Bleffing. These two our Saviour transferr'd into the Christian Church, to be used in their Affemblies for a Commemoration of his Death and Sufferings. In celebrating this Institution of our Saviour, the judaizing Corinthians followed the Jewish Custom of eating their Paffover: They eat the Lord's Supper as a Part of their Meat, bringing their Provisions into the Assembly; where they eat, divided into distinct Companies, some feasting to Excess, whilst others, ill provided, were in want. This eating thus in the publick Assembly, and mixing the Lord's Supper with their ordinary Meal, as a Part of ir, with other Disorders and Indecencies accompanying it, is the Matter of this Section. These Innovations he tells them here, he as much blames, as in the Beginning of this Chapter he commends them, for keeping to his Directions in some other Things.

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PARAPHRASE.

TEXT.

THO' what I faid to you, concerning Womens Behaviour in the Church, was not without Commendation of you; yet this that I am now going to speak to you of, is without praising you, because you so order your Meetings in your Assemblies, that they are not to your Advantage, but Harm.

18 For first I hear, that when you come together in the Church, you fall into

19 Parties, and I partly believe it: Because there must be Divisions and Factions amongst you, that those who stand firm upon Trial, may be made mani-

20 fest amongst you. You come together, it's true, in one Place, and there you eat; but yet this makes it not to be the

eating of the Lord's Supper. For in eating you eat not together, but every one takes his own Supper, one before

22 another *. Have ye not Houses to eat

17 OW in this that I declare unto you, I praise you not, that ye come together not for the becter, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also herefies among you, that they which are approved, may be made manifest among you.

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20 When ye come together therefore into one place, this is not to eat the Lord's fupper.

one taketh before other, his own supper: and one is hungry, and another is drunken.

22What, have ye not houses to eat and to

21 x To understand this, we must observe,

(1.) That they had fometimes Meetings on purpose only for eating the Lord's Supper, ver. 33.

(2.) That to those Meetings they brought their own Supper,

(3.) That the every one's Supper were brought into the common Affembly, yet it was not to eat in common, but every one fell to his own Supper apart, as foon as he and his Supper were there ready for one another, without flaying for the rest of the Company, or communicating with them in eating, ver. 21, 33.

In this St. Paul blames three Things especially;

us to be eaten at home in their Houses, wer. 22, 34.

adly, That they they eat in the common Meeting-place, yet they eat feparately every one his own Supper apart. So that the Plenty

illu

drink in? Or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread:

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24 And when he had given thanks, he brake it, and faid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the fame manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink

and drink in at home, for fatisfying your Hunger and Thirst? Or have ve a Contempt for the Church of God, and take a Pleasure to put those out of Countenance, who have not wherewithal to feast there as you do? What is it I faid to you, that I praise you y for retaining what I delivered to you? In this Occasion indeed I praise you not for it. For what I received con- 23 cerning this Inflitution from the Lord himfelf, that I delivered unto you when I was with you; and it was this, viz. That the Lord Jesus in the Night wherein he was betray'd, took Bread: And having given Thanks brake it, and 24 faid, Take, eat, this is my Body, which is broken for you; this do in remembrance of me. So likewise he took 25 the Cup also, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as often as ye do it, in remembrance of me. So that 26 the eating of this bread, and the drink-

and Excess of some, shamed the Want and Penury of others, ver. 22. Hereby also the Divisions amongst them were kept up, ver. 18. they being as so many separated and divided Societies; not as one united Body of Christians commemorating their common Head, as they should have been in celebrating the Lord's Supper, Chap. x. 16, 17.

3dly, That they mixed the Lord's Supper with their own, eating it as a Part of their ordinary Meal; where they made not that Discrimination between it and their common Food, as they should have done, ver. 29.

22 y He here plainly refers to what he had faid to them, ver. 2. where he praised them for remembring him in all Things, and for retaining τὰς παραδόσεις καθως παρέδωκα, what he had delivered to them. This Commendation he here retracts; for in this Matter of eating the Lord's Supper, they did not retain ε παρέδωκε, ver. 23. what he had delivered to them, which therefore in the immediately following Words he repeats to them again.

ing of this Cup of the Lord's Supper, is not to fatisfy Hunger and Thirst, but to shew forth the Lord's Death till he

27 comes. Infomuch, that he who eats this Bread, and drinks this Cup of the Lord, in an unworthy Manner 2, not fuitable to that End, shall be guilty of a Mifuse of the Body and Blood of the

28 Lord a. By this Institution therefore of Christ, let a Man examine himself b;

this cup, ye do fhew the Lord's death till he

27Wherefore, whofoever shall eat this bread. and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the

28 But let a man examine himself, and so let

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27 2 Avating, unworthily. Our Saviour, in the Institution of the Lord's Supper, tells the Apostles, that the Bread and the Cup were facramentally his Body and Blood, and that they were to be eaten and drank in remembrance of him; which, as St. Paul interprets it, ver. 26. was to shew forth his Death till he came. Whoever therefore eat and drank them, fo as not folemnly to shew forth his Death, followed not Christ's Institution, but used them unworthily, i. e. not to the End to which they were instituted. This makes St. Paul tell them, ver. 20. that their coming together to eat it as they did, viz. the Sacramental Bread and Wine promiscuously with their other Food, as a Part of their Meal; and that tho' in the fame Place, yet not all together at one Time, and in one Company, was not the eating of the Lord's Supper.

a 'Ενοχος έξαι, shall be liable to the Punishment due to one who makes a wrong Use of the Sacramental Body and Blood of Christ in the Lord's Supper. What that Punishment was, vid. ver. 30.

28 b St. Paul, as we have observed, tells the Corinthians, ver. 20. that to eat it after the manner they did, was not to eat the Lord's Supper. He tells them also, ver. 29. that to eat it without a due, direct and immediate Regard had to the Lord's Body (for fo he calls the Sacramental Bread and Wine, as our Saviour did in the Institution) by separating the Bread and Wine from the common Use of Eating and Drinking for Hunger and Thirst, was to eat unworthily. To remedy their Diforders herein, he fets before them Christ's own Institution of this Sacrament; that in it they might fee the Manner and End of its Institution, and by that every one might examine his own Comportment herein, whether it were conformable to that Institution, and suited to that End. In the Account he gives of Christ's Institution, we may observe that he particularly remarks to them, that this Eating and Drinking was no Part of common Eating and Drinking for Hunger and Thirst; but was instituted in a very for lemn Manner after they had supped, and for another End, viz. to reprefent Christ's Body and Blood, and to be eaten and drank in remembrance of him: Or, as St. Paul expounds it, to fliew forth his Death. Another Thing which they might observe in the Institu-

and drink of that cup.

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him eat of that bread, and according to that c, let him eat of this Bread, and drink of this Cup. 29 For he that eateth For he who eats and drinks after an 29 and drinketh unworthi- unworthy manner, without a due Respect had to the Lord's Body, in a difcriminating a and purely facramental

tion, was, that this was done by all who were present, united together in one Company at the same Time. All which put together, shews us what the Examination here proposed, is. For the Design of the Apostle here being to reform what he found fault with, in their celebrating the Lord's Supper, 'tis by that alone we must understand the Directions he gives them about it, if we will suppose he talked pertinently to this captions and touchy People, whom he was very defirous to reduce from the Irregularities they were run into in this Matter, as well as feveral others. And if the Account of Christ's Institution be not for their examining their Carriage by it, and adjusting it to it, to what Purpose is it here? The Examination therefore propos'd, was no other but an Examination of their manner of eating the Lord's Supper by Christ's Institution, to see how their Behaviour herein comported with the Institution, and the End for which it was instituted. Which farther appears to be fo, by the Punishment annexed to their Miscarriages herein; which was, Infirmities, Sickness, and temporal Death, with which God chastened them, that they might not be condemned with the unbelieving World, ver. 30,32. For if the Unworthiness here spoke of were either Unbelief, or any of those Sins which are usually made the matter of Examination, 'tis to be prefumed the Apostle would not wholly have passed them over in Silence: This at least is certain, that the Punishment of these Sins is infinitely greater than that which God here inflicts on unworthy Receivers, whether they who are guilty of them received the Sacrament or no.

C Kai ourw; These Words, as to the Letter, are rightly tranflated and fo. But that Translation, I imagine, leaves generally a wrong Sense of the Place in the Mind of an English Reader: For in ordinary speaking these Words. Let a Man examine, and so let him eat, are understood to import the same with these, Let a Man examine, and then let him eat; as if they fignified no more, but that Examination should precede, and Eating follow; which I take to be quite different from the meaning of the Apostle here, whose Sense the whole Defign of the Context shews to be this: I here set before you the Institution of Christ, by that let a Man examine his Carriage. nal outor, and according to that let him eat; let him conform

the Manner of his eating to that.

29 My Siaupivon, not discriminating, not putting a Difference between the Sacramental Bread and Wine (which St. Paul, with our Saviour,

Use of the Bread and Wine that reprefent it, draws Punishment on himself to by so doing. And hence it is that many among you are weak and sick, and a good Number are gone to their Graves.

But if we would discriminate f our selves, i. e. by our discriminating Use of the Lord's Supper, we should not be judged, i. e. g punished by God.

32 But being punished by the Lord, we are corrected h, that we may not be condemned hereafter with the unbelieving

World. Wherefore, my Brethren, when you have a Meeting for celebrating the Lord's Supper, stay for one another, that you may eat it altogether,

ly, eateth and drinketh damnation to himfelf, not discerning the Lord's body.

30 For this cause many are weak and fickly among you, and many

fleep.

31 For if we would judge our felves, we should not be judged.

32 But when we are judged, we are chaftened of the Lord, that we should not be condemned with the world.

33Wherefore, my brethren, when ye come to-

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II.

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Saviour, calls Christ's Body) and other Bread and Wine, in the solemn and separate Use of them. The Corinthians, as has been remark'd, eat the Lord's Supper in, and with their own ordinary Supper, whereby it came not to be sufficiently distinguished (as became a religious and Christian Observance so solemnly instituted) from common Eating for bodily Refreshment, nor from the Jewish Paschal Supper, and the Bread broken, and the Cup of Blessing used in that; nor did it in this Way of eating it, in separate Companies, as it were in private Families, shew forth the Lord's Death, as it was designed to do by the Concurrence and Communion of the whole Assembly of Christians, jointly united in the partaking of Bread and Wine in a Way peculiar to them, with reference solely to Jesus Christ. This was that, as appears by this Place, which St. Paul, as we have already explained, calls eating unworthily.

^e Damnation, by which our Translation renders μρίμα, is vulgarly taken for eternal Damnation in the other World; whereas μρίμα here figuifies Punishment of another Nature, as appears by wer. 30, 32.

31 Acception does no where, that I know, fignify to judge, as it is here translated, but always fignifies to distinguish or discriminate; and in this Place has the same Signification, and means the same Thing, that it does ver. 29. He is little versed in St. Paul's Writings, who has not observed how apt he is to repeat the same Word he had used before to the same Purpose, tho' in a different, and semetimes a pretty hardConstruction; as here he applies diampluses, to the Persons discriminating, as in the 29th Verse to the Thing to be discriminated, tho' in both Places it be put to denote the same Action.

Eκεινόμεθα here fignifies the fame that κρίμα does, ver. 29.

32 h Παιδευόμεθα properly fignifies to be corrected, as Scholars are

by their Matter for their Good.

one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I fet in order when I come.

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gether, to eat, tarry as Partakers all in common of the Lord's Table, without Division or Distinction. But if any one be hungry, 34 let him eat at home to fatisfy his Hunger, that so the Disorder in these Meetings may not draw on you the Punishment above-mentioned. What elfe remains to be rectified in this Matter, I will fet in order when I come.

SECT. IX.

C H A P. XII. 1 .- XIV. 40.

CONTENTS.

THE Corinthians seem to have enquired of St. Paul, what Order of Precedency and Preference Men were to have in their Assemblies, in regard of their spiritual Gists? Nay, if we may guess by his Answer, the Question they seem more particularly to have propos'd, was, whether those who had the Gift of Tongues, ought not to take place, and speak first, and be first heard in their Meetings? Concerning this there feems to have been some Strife, Maligning and Disorder amongst them, as may be collected from Chap. xii. 21--25. and xiii. 45. and xiv. 40.

To this St. Paul answers, in these three Chapters, as followeth.

1. That they had all been Heathen Idolaters, and fo being Deniers of Christ, were in that State none of them Spiritual: But that now being Christians, and owning Jesus to be the Lord, (which could not be done without the Spirit of God) they were all -vevilalizad; Spiritual; and so there was no reason for one to undervalue another, as if he were not Spiritual as well as himself, Chap. xii. 1---3.

2. That, tho' there be Diversity of Gifts, yet they are all by the same Spirit, from the same Lord, and the same God, working them all in every one, according to his good Plea-So that in this Respect also there is no Difference or Precedency; no Occasion for any one's being pussed up, or affecting Priority, upon account of his Gitts, Chap. xii. 4---

3. That the Diversity of Gifts is for the Use and Benefit of the Church, which is Christ's Body; wherein the Mem-S 2

bers (as in the natural Body) of meaner Functions are as much Parts, and as necessary in their Use to the good of the whole, and therefore to be honour'd as much as any other. The Union they have as Members in the same Body, makes them all equally share in one another's Good and Evil; gives them a mutual Esteem and Concern one for another, and leaves no room for Contests or Divisions amongst them about their Gifts, or the Honour and Place due to them upon that Account, Chap. xii. 12---41.

4. That tho' Gifts have their Excellency and Use, and those who have them may be zealous in the Use of them; yet the true and fure Way for a Man to get an Excellency and Preference above others, is the enlarging himself in Charity, and excelling in that; without which a Christian, with

all his spiritual Gifts, is nothing.

5. In the Comparison of Spiritual Gifts, he gives those the Precedency which edify most, and in particular prefers Prophefying to Tongues, Chap. xiv. 1---40.

SECT. IX. N. I. CHAP. XII. 1-3.

PARAPHRASE.

TEXT.

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AS to spiritual Men, or Men affist
ed and acted by the Spirit, I shall piritual gifts, inform you, for I would not have you brethren, I would not

be have you ignorant.

I i M. EDILATINE, Spiritual. We are warranted by a like Use of the Word in several Places of St. Paul's Epitles, as Chap. ii. 15. and xiv. 37. of this Epitle, and Gal. vi. 1. to take it here in the Masculine Gender, standing for Persons, and not Gifts. And the Context obliges us to understand it to: For if we will have it stand for Gifts, and not Persons, the Sense and Coherence of these three first Verses will be very hard to be made out. Besides, there is Evidence enough, in feveral Parts of it, that the Subject of St. Paul's Discourse here is Trevulation, Persons endowed with spiritual Gifts, contending for Precedency in confideration of their Gifts. See ver. 13, &c. of this Chapter: And to what Purpose else, fays he, Chap. xiv. 5. Greater is he that prophelicth, than he that speaketh with Tongues?

were Gentiles, carried away unto these dumb idols, even as ye were

3Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jefus accurfed: and that no man can fay that Jefus is the Lord, but by the Holy Ghost.

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Evi-

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fifts, ver.

bap. with 2 Ye know that ye be ignorant. You yourselves know 2 that you were Heathens, engaged in the Worship of Stocks and Stones, dumb, fenfeless Idols, by those who were then your Leaders. Whereupon 3 let me tell you, that no one who oppofes Jefus Chrift, or his Religion, has the Spirit of God k. And whoever is brought to own Jesus to be the Mesfiah, the Lord 1, does it by the Holy Ghoft. And therefore upon account of having the Spirit, you can none of you lay any Claim to Superiority; or have any Pretence to flight any of your Brethren, as not having the Spirit of God as well as you. For all that own our Lord Jesus Christ, and believe in him, do it by the Spirit of God, i.e. can do it upon no other Ground, but Revelation coming from the Spirit of God.

Lord. What is meant by Lord, see Note, Chap. viii. 6.

S E C T. IX. N. 2.

CHAP. XII. 4-11.

CONTENTS.

NOTHER Confideration which St. Paul offers against A any Contention for Superiority, or Pretence to Precedency, upon Account of any spiritual Gift, is, that those diflinet Gifts are all of one and the same Spirit, by the same Lord, wrought in every one by God alone, and all for the Profit of the Church.

³ k This is spoken against the Jews, who pretended to the Holy Ghoft, and yet spoke against Jesus Christ; and denied that the Holy Ghost was ever given to the Gentiles, vid. Ass x. 45. Whether their Judaizing false Apostle were at all glanced at in this, may be confidered.

PARAPHRASE.

TEXT.

BE not mistaken by the Diversity of Gifts; for the there be Diversity of Gifts amongst Christians, yet there is no Diversity of Spirits, they all come from one and the same Spirit. The

from one and the same Spirit. Tho' there be Diversities of Offices in the Church, yet all the Officers m have

6 but one Lord. And tho' there be various Influxes whereby Christians are enabled to do extraordinary Things n, yet it is the same God that works of all these extraordinary Gifts in every one that has them. But the Way or Gift wherein every one who has the Spirit

wherein every one, who has the Spirit, is to shew it, is given him not for his private Advantage or Honour p, but for the Good and Advantages of the

S Church. For instance, to one is given by the Spirit, the Word of Wisdom q, or the Revelation of the Gospel of Jefus Christ, in the full Latitude of it, such as was given to the Apostles; to another by the same Spirit, the Knowledge of the true Sense and true Meaning of the Holy Scriptures of the Old Testament, for the Explaining and

4 OW there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6And there are diverfities of operations, but it is the fame God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

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6 n What these ἐνεργήματα were, see ver. 8---11.

⁵ m These different Offices are reckon'd up, ver. 28, &c.

They were very properly called increase. In Workings, because they were above all human Power: Men of themselves could do nothing of them at all, but it was God, as the Apostle tells us here, who in these extraordinary Gifts of the Holy Ghost, did all that was done; it was the Effect of his immediate Operation, as St. Paul affures us in that parallel Place, Phil. ii. 13. In which Chapter, ver. 3, and 14. we find that the Philippians stood a little in need of the same Advice which St. Paul so at large presses here upon the Corinthians.

⁷ P Vid. Rom. xii. 3---8.

^{8 &}lt;sup>q</sup> Σοφία: The Doctrine of the Gospel is more than once, in the Beginning of this Epistle, called the Wisdom of God.

F Iveris is used by St. Paul for such a Knowledge of the Law and the Prophets.

by the fame Spirit; to another the gifts of healing by the same Spi-

10 To another the working of miracles; to another prophely; to another discerning of fpirits; to another divers kinds of tongues; to another the interpretation of tongues.

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I I But all these worketh that one and the felffame Spirit, dividing to every man feverally as fit. he will.

o To another faith Confirmation of the Gospel: To an- o other by the same Spirit, is given an undoubring Persuasion and stedfast Confidence of performing what he is going about; to another the Gift of curing Diseases, by the same Spirit: To 10 another the working of Miracles; to another Prophefy '; to another the difcerning by what Spirit Men did any extraordinary Operation; to another Diversity of Languages; to another the Interpretation of Languages. All It which Gifts are wrought in Believers by one and the fame Spirit, distributing to every one in particular as he thinks

9 In this Sense missis, Faith, is sometimes taken in the New Teflament: particularly Chap. xiii. 2. It is difficult, I contess, to define the precise Meaning of each Word which the Apostle uses in the 8th, 9th, and 10th Verses here. But if the Order which St. Paul observes, in enumerating by 1st, 2d, 3d, the three first Officers fet down, ver. 28. viz. First, Apostles; Secondly, Prophets; Thirdly, Teachers, have any Relation, or may give any Light to these three Gifts which are fet down in the first Place here, viz. Wifdom, Knowledge, and Faith, we may then properly understand by copia. Wisdom, the whole Doctrine of the Gospel, as communicated to the Apostles: By yours, Knowledge, the Gift of Understanding the mystical Sense of the Law and the Prophets; and by might, Faith, the Affurance and Confidence in delivering and confirming the Doctrine of the Gospel, which became didaonans, Doctors or Teachers. This at least, I think, may be presumed, that since oobla and princis have hoyo; joined to them, and it is faid the Word of Wisdom, and the Word of Knowledge, Wisdom and Knowledge here signify fuch Gifts of the Mind as are to be employed in Preaching.

10 Prophecy comprehends these three Things; Prediction, Singing by the Dictate of the Spirit, and understanding and explaining the mysterious hidden Sense of Scripture by an immediate Illumination and Motion of the Spirit, as we have already shewn: And that the Prophefying here spoken of, was by immediate Revelation, vid. Chap. xiv. 29---31.

S E C T. IX. N. 3.

CHAP. XII. 12-31.

CONTENTS.

TROM the necessarily different Functions in the Body, and I the strict Union, nevertheless, of the Members adapted to those different Functions, in a mutual Sympathy and Concern one for another, St. Paul here farther shews, that there ought not to be any Strife or Division amongst them about Precedency and Preference, upon account of their distinct Gifts.

PARAPHRASE.

TEXT.

FOR as the Body being but one, hath many Members, and all the hath many Members, and all the Members of the Body, tho' many, yet make but one Body; so is Christ, in respect of his mystical Body the Church.

13 For by one Spirit we are all baptized into one Church, and are thereby made one Body, without any Pre-eminence to the Tew ' above the Gentile; to the Free above the Bond-man: And the Blood of Christ, which we all partake of in the Lord's Supper, makes us all have one Life, one Spirit; as the same Blood, diffused through the whole Body, communicates the fame Life and Spirit to all the Members.

14 For the Body is not one fole Member. but confifts of many Members, all vi- one member, but many. tally

12 OR as the body is one, and hath many members, and all the members of that one body, being many, are one body; fo also is Christ.

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13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

14For the body is not

13 The naming of the Jews here with Gentiles, and fetting both on the same Level when converted to Christianity, may probably be done here by St. Paul with reference to the false Apostle, who was a Jew, and feems to have claimed fome Pre-eminence as due to him upon that Account: Whereas, among the Members of Christ, which all make but one Body, there is no Superiority or other Distinction, but as by the several Gifts bestowed on them by God, they contribute more or less to the Edification of the Church.

15 If the foot shall fay, Because I am not the hand, I am not of the body; is it therefore not of the body?

16And if the ear shall fay, Because I am not the eye, I am not of the body; is it therefore not

of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the fmelling ?

18But now hath God fet the members, every one of them in the body, as it hath pleased

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19 And if they were all one member, where were the body?

20 But now are they many members, yet but

one body.

21 And the eye cannot fay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of

22 Nay, much more those members of the body which feem to be more feeble are necef-

farv.

23 And those members of the body, which we think to be less honourable, upon these we beflow more abundant honour, and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but body together, having

tally united in one common Sympathy and Usefulness. If any one have not 15 that Function or Dignity in the Church which he defires, he must not there- 16 fore declare that he is not of the Church, he does not thereby cease to be a Member of the Church. is as much need of feveral and diffinct Gitts and Functions in the Church, as there is of different Senses and Members in the Body; and the meanest and least honourable would be missed if it were wanting, and the whole Body would fuffer by it. Accordingly, God 18 hath fitted feveral Persons, as it were fo many diffinct Members, to feveral Offices and Functions in the Church, by proper and peculiar Gifts and Abilities, which he has beltowed on them according to his good Pleafure. But 19 if all were but one Member, what would become of the Body? would be no fuch Thing as a human Body; no more could the Church be edified, and framed into a growing, lafting Society, if the Gifts of the Spirit were all reduced to one. But now, 20 by the various Gifts of the Spirit beflowed on its feveral Members, it is as a well organized Body, wherein the most eminent Member cannot despise the meanest. The Eye cannot fay to 21 the Hand, I have no need of thee; nor the Head to the Feet, I have no need of you. It is fo far from being fo, 22 that the Parts of the Body that feem in themselves weak, are nevertheless of absolute Necessity. And those Parts 23 which are thought least honourable, we take care always to cover with the more Respect; and our least graceful Parts have thereby a more studied and adventitious Comeliness. For our 24 comely Parts have no need of any borrowed Helps or Ornaments. But God God hath tempered the hath fo contrived the Symmetry of the Body.

Body, that he hath added Honour to those Parts that might seem na-

be no Difunion, no Schism in the Body, but that the Members should all have the same Care and Concern one

26 for another, and all equally partake and share in the Harm or Honour that is done to any one of them in par-

27 ticular. Now in like manner you are, by your parricular Gifts, each of you in his peculiar Station and Aptitude, Members of the Body of Christ, which is

28 the Church; wherein God hath set first fome Apostles, secondly Prophets, thirdly Teachers, next Workers of Miracles, then those who have the Gist of Healing, Helpers w, Governors x, and such as are able to speak Diversity

29 of Tongues. Are all Apostles? are all Prophets? are all Teachers? are all

30 Workers of Miracles? Have all the Gift of Healing? do all speak Diverfity of Tongues? are all Interpreters

31 of Tongues? But ye contest one with another, whose particular Gift is best, and most preferable y; but I will shew you a more excellent Way, viz. mutual Good-will, Affection, and Charity.

SECT.

given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member fuffer, all the members fuffer with it; or one member be honoured, all the members rejoice with it.

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27 Now ye are the body of Christ, and members in particular.

28 And God hath fet fome in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

3 i But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

28 w 'Αντιλήψεις, Helps, Dr. Lightfoot takes to be those who accompanied the Apostles, were sent up and down by them in the Service of the Gospel, and baptized those that were converted by them.

^{*} Kugepulacie, to be the same with discerning of Spirits, ver. 10-31 y That this is the Apostle's Meaning here, is plain, in that there was an Emulation amongst them, and a Strife for Precedency, on account of the several Gifts they had, (as we have already observed from several Passages in this Section) which made them in their

S E C T. IX. N. 4.

CHAP. XIII. 1-13.

CONTENTS.

ST. Paul having told the Corinthians, in the last Words of the precedent Chapter, that he would shew them a more excellent Way than the emulous producing of their Gifts in the Assembly; he in this Chapter tells them, that this more excellent Way is Charity, which he at large explains, and shews the Excellency of.

TEXT.

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PARAPHRASE.

Though I speak all the Languages of Men with the tongues of men and of angels, T 2 Charity

their Assemblies defire to be heard first. This was the Fault the Apostle was here correcting; and 'tis not likely he should exhort them all promiscuously to seek the principal and most eminent Gifts at the End of a Discourse, wherein he had been demonstrating to them by the Example of the human Body, that there ought to be Diverfities of Gifts and Functions in the Church, but that there ought to be no Schism, Emulation, or Contest amongst them, upon the Account of the Exercise of those Gifts. That they were all useful in their Places, and no Member was at all to be the less honoured or valued for the Gift he had, though it were not one of the first Rank. And in this Sense the Word znas is taken in the next Chapter, ver. 4. where St. Paul pursuing the same Argument, exhorts them to mutual Charity, Good-will and Affection, which he affures them is preferable to any Gifts whatfoever. Befides, to what Purpose should he exhort them to covet earnestly the best Gifts, when the obtaining of this or that Gift did not at all lie in their Defires or Endeavours? the Apostle having just before told them, ver. 11. that the Spirit divides those Gifts to every Man severally, as he will; and those he writ to, had their Allotment already. He might as reasonably, according to his own Doctrine, in this very Chapter, bid the Foot covet to be the Hand, or the Ear to be the Eye. Let it be remembred therefore, to rectify this, that St. Paul fays, ver. 17. of this Chapter, If the whole Body were the Eye, where were the Hearing, &c. St. Paul does not use to cross his own Design, nor contradict his own Reasoning.

1 2 Tongues of Angels are mentioned here according to the Con-

ception of the Jews.

Charity to make Use of them entirely for the Good and Benefit of other, I am no better than a sounding Brass, or noisy Cymbal, which fills the Ears of others, without any Advantage to 2 itself by the Sound it makes. And if

I have the Gift of Prophety, and fee in the Law and the Prophets all the Myfleries b contained in them, and comprehend all the Knowledge they teach; and if I have Faith to the highest Degree, and Power of Miracles, so as to be able to remove Mountains c, and have not Charity, I am nothing; I am

3 of no Value: And if I bestow all I have in Relief of the Poor, and give myself to be burnt, and have not Cha-

4 rity, it profits me nothing. Charity is long-fuffering, is gentle and benign, without Emulation, Infolence, or being puffed up; is not ambitious, nor at

5 all telf-interested; is not sharp upon others Failings, or inclined to ill Inter-

6 pretations: Charity rejoices with others when they do well; and when any thing is amits, is troubled, and covers their Failings:

2 And though I have the gift of prophefy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove moun-

and have not charity, I am become as founding

brafs, or a tinkling cym-

all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

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tains, and have no cha-

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up:

5 Doth not behave it felf unfeemly, feeketh not her own, is not easily provoked, thinketh no evil,

6Rejoiceth not in iniquity, but rejoiceth in the truth:

² A Cymbal confifted of two large hollowed Plates of Brafs, with broad Brims, which were struck one against another, to fill up the Symphony in great Conforts of Musick; they made a great deep Sound, but had scarce any Variety of musical Notes.

To remove Mountains, is to do what is next to impossible.

² h Any Predictions relating to our Saviour, or his Doctrine, or the Times of the Gospel, contained in the Old Testament, in Types, or figurative and obscure Expressions, not understood before his coming, and being revealed to the World, St. Paul calls Mystery, as may be seen all through his Writings. So that Mystery and Knowledge are Terms here used by St. Paul to signify Truths concerning Christ to come, contained in the Old Testament; and Prophesy, the understanding of the Types and Propheses containing those I ruths, so as to be able to explain them to others.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there of be prophesies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophefy in part.

no But when that which is perfect is come, then that which is in part shall be done away.

I When I was a child, I fpake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things

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thro' a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

Failings: Charity believes well, hopes 7 well of every one, and patiently bears with every thing d: Charity will never 8 cease, as a Thing out of Use; but the Gifts of Prophefy, and Tongues, and the Knowledge whereby Men look into, and explain the Meaning of the Scriptures, the time will be when they will be laid afide, as no longer of any Use: For the Knowledge we have 9 now in this State, and the Explication we give of Scripture, is short, partial and defective. But when hereafter we 10 shall be got into the State of Accomplishment and Perfection, wherein we are to remain in the other World, there will no longer be any need of thefe inperfect Ways of Information, whereby we arrive at but a partial Knowledge here. Thus when I was in the imper- II fect State of Childhood, Italk'd, I understood, I reasoned after the imperfect Manner of a Child; but when I came to the State and Perfection of Manhood, I laid afide those childish Ways. Now we fee but by Reflection, the dim, 12 and as it were enigmatical, Repretentation of Things; but then we shall see Things directly, and as they are in themfelves, as a Man fees another when they are Face to Face. Now I have but a superficial, partial Knowledge of I hings, but then I shall have an intuitive, comprehensive Knowledge of them; as I myfelf am known, and lie open to the View of Superior Seraphick Beings, not by the obscure and imperfect Way of Deductions and Reason-

⁷ d May we not suppose, that in this Description of Charity, St. Paul intimates, and tacitly reproves their contrary Carriage, in their Emulation and Contests about the Dignity and Preference of their spiritual Gifts?

158 I CORINTHIANS. Chap. XIV.

13 ing. But then even in that State, Faith, Hope, and Charity will remain: But the greatest of the three is Charity.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

S E C T. IX. N. 5.

CHAP. XIV. 1-40.

CONTENTS.

ST. Paul in this Chapter concludes his Answer to the Corinthians, concerning spiritual Men and their Gists; and having told them that those were most preserable that tended most to Edistication, and particularly shewn that Prophesy was to be preserred to Tongues, he gives them Directions for the decent, orderly and profitable Exercise of their Gists in their Assemblies.

PARAPHRASE.

TEXT.

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LET your Endeavours, let your Pursuit therefore be after Charity; not that you should neglect the Use of your spiritual Gifts, especially the Gift

Follow after charity, and defire spiritual gifts; but rather that ye may prophesy.

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1 * Ζηλοῦτε τὰ πνευματικὰ. That ζηλοῦν does not fignify to covet or desire, nor can be understood to be so used by St. Paul in this Section, I have already shewn, Chap. xii. 31. That it has here the Sense that I have given it, is plain from the same Direction concerning spiritual Gifts, repeated ver. 39. in these Words, ζηλοῦτε τὸ προΦετευεῖν χὸ τὸ λαλεῖν γλώσσαι; μὸ κωλύετε; the Meaning in both Places being evidently this: That they should not neglect the Use of their spiritual Gifts; especially they should, in the first Place, cultivate and exercise the Gift of Prophesying, but yet should not wholly lay aside the speaking with Variety of Tongues in their Assemblies. It will, perhaps, be wondred why St. Paul should employ the Word ζηλοῦν in so unusual a Sense; but that will easily be accounted for, if what I have remarked, Chap. xiv. 15. concerning St. Paul's Custom of repeating Words, be remembered. But besides what is familiar in St. Paul's Way of Writing, we may find

in an unknown tongue, fpeaketh not unto men, but unto God: for no man understandeth him: howbeit in the spirit he fpeaketh mysteries.

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2For he that speaketh of Prophesy: For he that speaks in an 2 unknown Tongue , speaks to God alone, but not to Men, for no body understands him; the Things he utters by the Spirit in an unknown Tongue, are Mysteries, Things not understood

a particular Reason for his repeating the Word MADOW here, tho' in a somewhat unusual Signification. He having by way of Reproof told them, that they did ζηλούν τὰ χαρισμάτα τὰ χείτονα, had an Emulation, or made a stir about whose Gifts were best, and were therefore to take place in their Assemblies, to prevent their thinking that 24000 might have too harsh a Meaning, (for he is in all this Epistle very tender of offending them, and therefore sweetens all his Reproofs as much as possible) he here takes it up again, and uses it more than once in a Way that approves and advises that they should ζηλούν πυευματικά; whereby yet he means no more, but that they should not neglect their spiritual Gifts: He would have them use them in their Assemblies, but yet in such Method and Order as he directs.

2 f He who attentively reads this Section, about spiritual Men and their Gifts, may find reason to imagine that it was those who had the Gift of Tongues, who caused the Disorder in the Church at Corinth, by their Forwardness to speak, and striving to be heard first; and so taking up too much of the Time in their Assemblies, in speaking in unknown Tongues. For the remedying this Disorder, and better regulating of this Matter amongst other Things, they had recourse to St. Paul. He will not easily avoid thinking so, who confiders,

ift, That the first Gift which St. Paul compares with Charity, Chap. xiii. and extremely undervalues, in comparison of that Divine Virtue, is the Gift of Tongues: As if that were the Gift they most affected to shew, and most valued themselves upon; as indeed it was in itself most fitted for Ostentation in their Assemblies, of any other, if any one were inclined that Way: And that the Corinthians in their present State were not exempt from Emulation, Vanity and Oftentation, is very evident.

2dly, That, Chap. xiv. when St. Paul compares their spiritual Gifts one with another, the first, nay, and only one, that he debases and depreciates in comparison of others, is the Gift of Tongues, which he discourses of for above 20 Verses together, in a Way fit to abate a too high Esteem, and a too excessive Use of it in their Asfemblies; which we cannot suppose he would have done, had they not been guilty of some such Miscarriages in the Case, whereof the 24th Verse is not without an Intimation.

3dly, When he comes to give Directions about the Exercise of their Gifts in their Meetings, this of Tongues is the only one that he restrains and limits, ver. 27, 28.

3 by those who hear them. But he that prophesieth s, speaks to Men; who are exhorted and comforted thereby, and help'd forwards in Religion and Piety.

4 He that speaks in an unknown Tongueh, edifies himself alone; but he that pro-

phefieth, edifieth the Church. I wish that ye had all the Gift of Tongues, but rather that ye all prophefied; for greater is he that prophefieth, than he that speaks with Tongues, unless he interprets what he delivers in an unknown Tongue, that the Church may

6 be edified by it. For example, should I apply myself to you in a Tongue you knew not, what Good should I do you, unless I interpreted to you what I said, that you might understand the Revelation, or Knowledge, or Prophesy, or

7 Doctrine 1 contained in it? Even inanimate 3 But he that prophefieth, speaketh unto men to edification, and exhortation, and comfort.

4He that speaketh in an unknown tongue, edifieth himself: but he that prophesieth, edisieth the church.

5 I would that ye all fpake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that fpeaketh with tongues, except he interpret, that the church may receive edifying.

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6Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doc-

trine?

3 8 What is meant by Prophefying, fee Chap. xii. 10.

4 h By Awerm, unknown Tongue, Dr. Lightfoot in this Chapter understands the Hebrew Tongue; which, as he observes, was used in the Synagogue in reading the sacred Scripture, in Praying, and in Preaching If that he the Meaning of Tongue here, it suits well the Apostle's Design, which was to take them off from their Jewish salse Apostle. who probably might have encouraged and pro-

moted this speaking of Hebrew in their Assemblies.

6 i 'Tis not to be doubted but these four distinct Terms used here by the Apostle, had each his distinct Signification in his Mind and Intention; whether what may be collected from these Epistles, may sufficiently warrant us to understand them in the following Significations, I leave to the Judgment of others. 1st, 'Αποκάλυψιε, Revelation, something revealed by God immediately to the Person, vid. ver. 30. 2dly, γνώσιε, Knowledge; the understanding the mystical and evangelical Sense of Passages in the Old Testament, relating to our Saviour and the Gospel. 3dly, πρωθυτεία, Prophesy, an inspired Hymn, vid. ver. 26. 4thly, Διδακό, Doctrine; any Truth of the Gospel concerning Faith or Manners. But whether this, or any other precise Meaning of these Words can be certainly made out

now,

and

7 And even things without life giving found, whether pipe or harp, except they give a distinction in the founds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain found, who shall prepare himfelf to the battel?

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9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

to There are, it may be, so many kinds of voices in the world, and none of them is without signification.

not the meaning of the voice, I shall be unto him that speaketh, a barbarian; and he that speaketh, shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13Wherefore let him that fpeaketh in an unknown tongue, pray that he may interpret.

14For if I pray in an unknown tongue, my

animate Instruments of Sound, as Pipe, or Harp, are not made use of to make an infignificant Noise; but distinct Notes, expressing Mirth, or Mourning, or the like, are play'd upon them; whereby the Tune and Composure is underflood. And if the Trumpet found 8 not fome Point of War that is understood, the Soldier is not thereby instructed what to do. So likewise ye, 9 unless with the Tongue which you use, you utter Words of a clear and known Signification to your Hearers, you talk to the Wind, for your Auditors underfland nothing that you fay. There is a 10 great Number of fignificant Languages in the World, I know not how many, every Nation has its own; if then I II understand not another's Language, and the Force of his Words, I am to him, when he fpeaks, a Barbarian, and whatever he fays, is all gibberish to me: And so is it with you; ye are Barbarians to one another, as far as ye speak to one another in unknown Tongues, But fince there is Emulation amongst 12 you concerning spiritual Gifts, seek to abound in the Exercise of those which tend most to the Edification of the Church. Wherefore let him that speaks 13 an unknown Tongue, pray that he may interpret what he fays. For if I 14 pray in the Congregation in an unknown Tongue, my Spirit, it is true, accompanies my Words, which I understand,

now, it is perhaps of no great Necessity to be over-curious; it being enough, for the understanding the Sense and Argument of the Apostle here, to know that these Terms stand for some intelligible Discourse tending to the Ediscation of the Church, though of what Kind each of them was in particular, we certainly know not.

and fo my Spirit prays k; but my Meaning is unprofitable to others, who 15 understand not my Words. What then is to be done in the Case? Why, I will, when moved to it by the Spirit, pray in an unknown Tongue, but fo that my Meaning 1 may be understood by others; i.e. I will not do it, but when there is some body by to interpret m: And fo I will do also in Singing "; I will fing by the Spirit in an unknown Tongue, but I will take care that the Meaning of what I fing shall be understood by the Affistants. And thus ye should all do in all like Cases. 16 For if thou, by the Impulse of the Spirit, givest Thanks to God in an unknown Tongue, which all understand

fpirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will fing with the fpirit, and I will fing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the

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14 k This is evident from ver. 4. where it is faid, He that speaketh with a Tongue, edifies bimfelf.

m For so he orders in the Use of an unknown Tongue, ver. 27.

n Here it may be observed, that as in their public Prayer one pray'd, and the others held their Peace, so it was in their Singing; at least in that Singing which was of extempory Hymns, by the Impulse of the Spirit.

¹⁵ I will not pretend to justify this Interpretation of Tw voi, by the exact Rules of the Greek Idiom; but the Sense of the Place will, I think, bear me out in it. And, as there is occasion often to remark, he must be little versed in the Writings of St. Paul, who does not observe, that when he has used a Term, he is apt to repeat it again in the same Discourse in a Way peculiar to himself, and somewhat varied from its ordinary Signification; fo having here in the foregoing Verse used vous for the Sentiment of his own Mind, which was unprofitable to others when he pray'd in a Tongue unknown to them, and opposed it to TVEOUA, which he used there for his own Sense, accompanying his own Words, intelligible to himself, when by the Impulse of the Spirit he pray'd in a foreign Tongue, he here in this Verse continues to use Praying, To TVETUATI, and To voi, in the fame Opposition; the one for praying in a strange Tongue, which alone his own Mind understood and accompanied; the other for praying so, as that the Meaning of his Mind in those Words heuttered, was made known to others, so that they were also benefited. This Use of resource is farther confirmed in the next Verse; and what he means by voi here, he expresses by zià voos, wer. 19. and there explains the Meaning of it.

unlearned, fay Amen at thy giving of thanks, feeing he understandeth not what thou fayest?

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17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I fpeak with tongues more than you all:

19 Yet in the Church I had rather fpeak five words with my under-flanding, that by my voice I might teach others also, than ten thou-fand words in an unknown tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, With men of other tongues, and other lips, will I speak unto this people: and yet for all that will they not hear me, faith the Lord.

22Wherefore tongues are for a fign, not to them that believe, but to them that believe

not; how shall the Hearer, who in this Respect is unlearned, and being ignorant in that Tongue, knows not what thou fayest, how shall he say Amen? How shall he join in the Thanks which he understands not? Thou in- 17 deed givest Thanks well, but the other is not at all edified by it. I thank God, 18 I speak with Tongues more than you all; but I had rather speak in the Church 19 five Words that are understood, that I might instruct others also, than in an unknown Tongue, ten thousand, that others understand not. My Brethren, 20 be not in Understanding Children, who are apt to be taken with the Novelty or Strangeness of things: In Temper and Disposition be as Children, void of Malice o; but in Matters of Underflanding be ye perfect Men, and use your Understandings P. Be not so 21 zealous for the Use of unknown Tongues in the Church, they are not to proper there, It is written in the Law 4, With Men of other Tongues, and other Lips, will I speak unto this People; and yet for all that will they not bear me, faith the Lord. So that 22 you fee the speaking of strange I ongnes miraculoufly, is not for those who are already converted, but for a Sign to those who are Unbelievers: But Pro-U 2 phely D

20 ° By nania, Malice, I think is here to be understood all Sort of ill Temper of Mind, contrary to the Gentleness and Innocence of Childhood; and in particular their Emulation and Strife about the Exercise of their Gifts in their Assemblies.

P Vid. Rom. xvi. 19. Eph. iv. 13---15.

divine Revelation, under the Law, before the Time of the Gospel, which we now call the Old Testament, are in the Writings of the New Testament called sometimes the Law, the Prophets, and the Psalms, as Luke xxiv. 44. sometimes the Law and the Prophets, as Asts xxiv. 14. And sometimes they are all comprehended under this one Name, the Law, as here; for the Passage cited is in Isiaiab.

phefy is for Believers, and not for Unbelievers; and therefore fitter for your

23 Affemblies. If therefore, when the Church is all come together, you should all speak in unknown Tongues, and Men unlearned, or Unbelievers, should come in, would they not say that you

an Unbeliever or ignorant Man come in, the Discourses he hears from you reaching his Conscience, and the secret Thoughts of his Heart, he is convin-

ing down worships God, and declares that God is certainly amongst you, What then is to be done, Brethren?

26 When ye come together, every one is ready ', one with a Pfalm, another with a Doctrine, another with a strange Tongue, another with a Revelation, another with Interpretation. Let all things be done to Edification, even though

not: but prophefying ferveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all fpeak with tongues, and there come in those that are unlearned, or unbelievers, will they not fay that ye are mad?

24But if all prophefy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judg-

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25 And thus are the fecrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pfalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

26 r'Tis plain, by this whole Discourse of the Apostle's, that there were Contentions and Emulations amongst them for Precedency of their Gifts; and therefore I think grazo; greet, may be render'd, every one is ready, as impatient to be first heard. If there were no such Disorder amongst them, there would have been no need for the Regulations given in the End of this Verse, and the seven Verses following; especially ver. 31, 32. where he tells them, they all may prophely one by one, and that the Motions of the Spirit were not so ungovernable, as not to leave a Man Master of himself. He must not think himself under a Necessity of speaking, as soon as he found any Impulse of the Spirit upon his Mind.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep filence in the church; and let him speak to himself, and to God.

29 Let the prophets fpeak two or three, and let the other judge.

30If any thing be revealed to another that fitteth by, let the first hold his peace.

31 For yemay all prophefy one by one, that all may learn, and all may be comforted.

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32 And the spirits of the prophets are subject to the prophets.

though any one speak in an unknown 27 Tongue, which is a Gift that feems least intended for Edification '; let but two or three at most, at any one Meeting, fpeak in an unknown Tongue, and that separately one after another; and let there be but one Interpreter ". But if there be no Body present that 28 can interpret, let not any one use his Gift of Tongues in the Congregation, but let him filently within himfelf speak to himself, and to God. Of those who 29 have the Gift of Prophefy, let but two or three speak at the same Meeting, and let the others examine and discuss But if, during their Debate, the 30 Meaning of it be revealed to one that fits by, let him that was discoursing of it before give off. For ye may all pro- 31 phefy one after another, that all may in their Turns be Hearers, and receive Exhortation and Instruction. For the 32 Gifts of the Holy Ghost are not like the Possession of the Heathen Priests,

27 * St. Paul has faid in this Chapter as much as conveniently could be faid to restrain their speaking in unknown Tongues in their Assemblies; which seems to be that wherein the Vanity and Ostentation of the Corinthians was most forward to shew itself. It is not, says he, a Gift intended for the Edification of Believers; however, since you will be exercising it in your Meetings, let it always be so ordered, that it may be for Edification. Eitze I have render'd although: So I think it is sometimes used, but no where, as I remember, simply for if, as in our Translation; nor will the Sense here bear whether, which is the common Signification of the And therefore I take the Apostle's Sense to be this: You must do nothing but to Edification, though you speak in an unknown Tongue; even an unknown Tongue must be made use of, in your Assemblies, only to Edification.

Vid. Ver. 2, and 4.

The Rule of the Synagogue was, In the Law let one read, and one interpret; In the Prophets let one read, and two interpret: In Efther ten may read, and ten interpret. 'Tis not improbable that some such Disorder had been introduced into the Church of Corinth by their Judaizing salse Apostle, which St. Paul would here put an End to.

who are not Mafters of the Spirit that possesses them: But Christians, however filled with the Holy Ghoft, are Masters of their own Actions; can ipeak or hold their Peace as they fee Occasion, and are not hurried away

33 by any Compulsion. It is therefore no Reason for you to speak more than author of confusion, but one at once, or to interrupt one an- of peace, as in all other, because you find yourselves in- churches of the saints. spired and moved by the Spirit of God; for God is not the Author of Confufion and Disorder, but of Quietness and Peace: And this is what is ob-

34 ferved in all the Churches of God. As to your Women, let them keep Silence in your Assemblies; for it is not permitted them to discourse there, or pretend to teach; that does no Way fuit their State of Subjection appointed

35 them in the Law. But if they have a mind to have any thing explained to them that passes in the Church, let them for their Information ask their Husbands at home; for it is a Shame for Women to discourse and debate with Men publickly in the Congregation w.

36 What, do you pretend to give Laws to the Church of God, or to a Right to do what you please amongst your felves, as if the Gospel began at Corinth, and iffuing from you, was communicated to the rest of the World, or as if it were communicated to you

37 alone of all the World? If any Man amongst

33For God is not the

34 Let your women keep filence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also faith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to fpeak in the church.

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36 What? came the word of God out from you? or came it unto you only ?

37 If any man think

34, 35 W Why I apply this Prohibition of speaking only to Reafoning and purely voluntary Discourse, but suppose a Liberty left Women to speak, where they had an immediate Impulse and Revelation from the Spirit of God. vid. Chap. xi. 3. In the Synagogue it was usual for any Man that had a Mind, to demand of the Teacher a farther Explication of what he had faid; but this was not permitted to the Women.

himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophefy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

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amongst you think that he hath the Gift of Prophefy, and would pass for a Man knowing in the revealed Will of God x, let him acknowledge that these Rules which I have here given, are the Commandments of the Lord. But if any Man y be ignorant that 38 they are fo, I have no more to fay to him; I leave him to his Ignorance. To conclude, Brethren, let Prophefy 39 have the Preference in the Exercise of it z; but yet forbid not the speaking unknown Tongues. But whether a Man 40 prophefies, or speaks with Tongues, whatever spiritual Gift he exercises in your Assemblies, let it be done without any Indecorum or Diforder.

37 * Πνευματικός, a spiritual Man, in the Sense of St. Paul, is one who founds his Knowledge in what is revealed by the Spirit of God, and not in the bare Discoveries of his natural Reason and Parts; vid. Chap. xi. 15.

38 y By the any Man mentioned in this and the foregoing Verse, St. Paul seems to intimate the false Apostle, who pretended to give Laws amongst them; and, as we have observed, may well be supposed to be the Author of these Disorders, whom therefore St. Paul reslects on, and presses in these three Verses.

39 Zyhoow, in this whole Discourse of St. Paul, taken to refer to the Exercise, and not the obtaining the Gists to which it is join'd, will direct us right in understanding St. Paul, and makes his Meaning very easy and intelligible.

SECT. X.

CHAP. XV. 1-58.

CONTENTS.

AFTER St. Paul (who had taught them another Doctrine) had left Corinth, fome among them denied the Refurrection of the Dead. This he confutes by Christ's Resurrection, which the Number of Witnesses yet remaining, that had seen him.

him, put past Question; besides the constant inculcating of it by all the Apostles every where. From the Resurrection of Christ thus established, he inters the Resurrection of the Dead; shews the Order they shall rise in, and what Sort of Bodies they shall have.

PARAPHRASE.

TEXT.

I N what I am now going to fay to you, Brethren, I make known to you no other Gospel than what I formerly preached to you; and you received, and have hitherto professed, and by which alone you are to be saved.

This you will find to be so, if you re-

This you will find to be so, if you retain in your Memories what it was that I preached to you; which you certainly do, unless you have taken up the Christian Name and Profession to no purpose. For I delivered to you, and particularly insisted on this, which I

had received, viz. that Christ died for our Sins, according to the Scrip-4 tures; and that he was buried, and

that he was raised again the third Day, according to the Scriptures; and that he was seen by Peter, after-

6 wards by the twelve Apostles; and after that, by above five hundred Christians at once, of whom the greatest Part remain alive to this Day, but

7 some of them are deceased: Afterwards he was seen by James; and after

8 that by all the Apostles. Last of all, he was seen by me also, as by one born

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

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3 For I delivered unto you first of all, that which I also received, how that Christ died for our fins, according to the scriptures:

4And that he was buried, and that he rose again the third day, according to the scriptures.

5 And that he was feen of Cephas, then of the twelve.

6 After that he was feen of above five hundred brethren at once: of whom the greater part remain unto this prefent, but fome are fallen asleep:

7 After that, he was feen of James; then of all the apostles.

8 And last of all, he was seen of me also, as of one born out of due time.

of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

of God, I am what I am: and his grace which was bestowed upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

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i Therefore whether it were I or they, fo we preach, and fo ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you, that born before my time 2. For I am the least of the Apostles, not worthy the 9 Name of an Apostle, because I persecuted the Church of God. But by the 10 free Bounty of God, I am what it hath pleased him to make me: And this Favour which he hath bestowed on me, hath not been altogether fruitless, for I have labour'd in preaching of the Gofpel more than all the other Apostles b; which yet I do not ascribe to anything of my felf, but to the Favour of God which accompanied me. But whether 11 I, or the other Apostles preached, this was that which we preached, and this was the Faith ye were baptized into, viz. that Christ died, and rose again the third Day. If therefore this be fo, 12 if this be that which has been preached to you, viz. that Christ has been raised from the Dead; how comes it that fome amongst you say, as they do,

8 a An abortive Birth that comes before its Time, which is the Name St. Paul gives himself here, is usually sudden and at unawares; and is also weak and feeble, scarce deserving to be called or counted a Man. The former Part agrees to St. Paul's being made a Christian and an Apostle, tho' it be in regard of the latter that in the following Verse St. Paul calls himself abortive.

10 b St. Paul drops in this Commendation of himself to keep up his Credit in the Church of Corinth, where there was a Faction labouring to discredit him.

Faction, and some of his Scholars. 1st, Because St. Paul introduces this Consutation by afferting his Mission, which these his Opposers would bring in question. 2dly, Because he is so careful to let the Corinthians see he maintains not the Doctrine of the Resurrection, in opposition to these their new Leaders; it being the Doctrine he had preached to them at their first Conversion, before any such false Apostle appear'd among them, and missed them about the Resurrection. Their false Apostle was a Jew, and in all Appearance judaized; may he not also be suspected of Sadducism? For 'tis plain he, with all his Might, opposed St. Paul; which must be from some main Difference in Opinion at the bottom, for there are no Footsteps of any personal Provocation.

that there is no Resurrection of the 13 Dead? And if there be no Resurrec-

tion of the Dead, then even Christ 14 himself is not risen: And if Christ be

not rifen, our Preaching is idle Talk, and your believing it is to no purpose.

15 And we, who pretend to be Witnesses for God and his Truth, shall be found Liars, bearing Witness against God and his Truth, affirming that he raised Christ, whom in truth he did not raise, if it be so that the Dead are not raised.

16 For if the Dead shall not be raised,

17 neither is Christ raised: And if Christ be not risen, your Faith is to no purpose; your Sins are not forgiven, but you are still liable to the Punishment

18 due to them. And they also who died in the Belief of the Gospel, are perish-

pect from Christ are confined to this Life, and we have no hope of any Benefit from him in another Life hereafter, we Christians are the most mi-

20 ferable of all Men. But in truth Christ is actually risen from the Dead, and is become the First-Fruits d of those who

Death, by Man came also the Resurrection of the Dead, or Restoration to

Life. For as the Death that all Men fuffer is owing to Adam, so the Life that all shall be restored to again is pro-

23 cured them by Christ. But they shall return

there is no refurrection of the dead?

13 But if there be no refurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

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16For if the dead rife not, then is not Christ raised?

17 And if Christ be not raised, you faith is vain; yeare yet in your fins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For fince by man came death, by man came also the resurrection of the dead.

22For as in Adam all die, even fo in Christ shall all be made alive.

20 d The first-fruits was a small Part, which was first taken and offered to God, and fanctified the whole Mass which was to sollow.

23 But every man in his own order: Christ the first fruits, afterward they that are Christ's, at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed, is death.

27 For he hath put all things under his feet. But when he faith all things are put under him, it is manifest that he is excepted which did put all things under him.

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28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are bap-

return to Life again; not all at once, but in their proper Order: Christ, the First-Fruits, is already rifen; next after him shall rife those who are his People, his Church; and this shall be at his fecond Coming. After that shall be 24 the Day of Judgment, which shall bring to a Conclusion, and finish the whole Dispensation to the Race and Polterity of Adam in this World; when Christ shall have delivered up the Kingdom to God and the Father, which he shall not do till he hath destroy'd all Empire, Power and Authority, that shall be in the World besides. For he 25 must reign till he has totally subdued and brought all his Enemies into Subjection to his Kingdom. The last E- 26 nemy that shall be destroyed, is Death. For God hath subjected all things to 27 Christ; but when it is said all things are subjected, it is plain that he is to be excepted, who did fubject all things to him. But when all things shall be 28 actually reduced under Subjection to him, then even the Son himself, i. e. Christ and his whole Kingdom, he and all his Subjects and Members, shall be subjected to him that gave him this Kingdom and universal Dominion, that God may immediately govern and influence all. Else what shall they 29 X 2

29 e Else here relates to ver. 20. where it is said, Christ is risen. St. Paul having in that Verse mentioned Christ being the First-Fruits from the Dead, takes occasion from thence, now that he is upon the Resurrection, to inform the Corinthians of several Particularities relating to the Resurrection, which might enlighten them about it, and could not be known but by Revelation. Having made this Excursion in the eight preceding Verses, he here in the 29th re-assumes the Thread of his Discourse, and goes on with his Arguments for believing the Resurrection.

do who are baptized for the Dead f? and why do we venture our Lives continually? As to myself, I am exposed,

30 tinually? As to myself, I am exposed, vilified, treated so that I die daily: And

31 for this I call to witness your glorying against me, in which I really glory, as coming on me for our Lord Jesus

32 Christ's sake. And particularly, to what purpose did I suffer myself to be exposed to wild Beatts at Ephesus, if the Dead rise not? If there be no Resurrection, 'tis wifer a great deal to preserve ourselves as long as we can in a free Enjoyment of all the Pleasures of this Lire; for when Death comes, as it shortly will, there is an End of 33 us for ever. Take heed that ye be not

33 us for ever. Take heed that ye be not missed by such Discourses; for evil Communication is apt to corrupt even

Dreams, as 'tis fit you should, and give not yourselves up sinfully to the Enjoyments of this Life; for there are some s atheistical People among you: This I say, to make you ashamed.

But possibly it will be asked, How comes it to pass that dead Men are raised? and with what kind of Bodies do they come h? Shall they have at the Resurrection such Bodies as they have

tized for the dead, if the dead rife not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beafts at Ephefus, what advantageth it me, if the dead rife not? let us eat and drink, for tomorrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteouineis, and fin not; for fome have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

now?

What this Baptizing for the Dead was, I confess I know not; but it feems, by the following Verses, to be something wherein they exposed themselves to the Danger of Death.

34 g May not this probably be faid to make them asham'd of their Leader, whom they were so forward to glory in? For 'tis not unlikely, that their questioning and denying the Resurrection, came from their new Apostle, who raised such Opposition against St. Paul.

35 h If we will allow St. Paul to know what he fays, it is plain, from what he answers, that he understands these Words to contain two Questions. 1st, How comes it to pass that dead Men are raised to Life again? would it not be better they should live on? Why do they die to live again? 2stly, With what Eodies shall they return

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Paul Sorts difference give to

tions a

36 Thou fool, that which thou fowest is not quickned except it die.

37 And that which thou fowest, thou fowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain.

38 But God giveth it a body as it hath pleafed him, and to every feed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another

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41 There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. now? Thou Fool, does not daily Ex- 36 perience teach thee, that the Seed which thou fowest corrupts and dies, before it springs up and lives again. That 37 which thou fowest is the bare Grain of Wheat or Barley, or the like; but the Body which it has when it rifes up, is different from the Seed that is fown. For it is not the Seed that rifes up a- 38 gain, but a quite different Body, such as God has thought fit to give it, viz. a Plant of a particular Shape and Size, which God has appointed to each Sort of Seed. And so likewise it is in A-39 nimals, there are different Kinds of Flesh ; for the Flesh of Men is of one Kind; the Flesh of Cattle is of another Kind; that of Fish is different from them both; and the Flesh of Birds is of a peculiar Sort, different from To look yet farther into 40 them all. the Difference of Bodies, there be both heavenly and earthly Bodies; but the Beauty and Excellency of the heavenly Bodies is of one Kind, and that of earthly Bodies of another. The Sun, 41 Moon and Stars, have each of them their particular Beauty and Brightness; and one Star differs from another in

to Life? To both these he distinctly answers, viz. That those who are raised to an heavenly State, shall have other Bodies: And next, that it is sit that Men should die, Death being no improper Way to the attaining other Bodies. This he shews there is so plain and common an Instance of, in the sowing of all Seeds, that he thinks it a soolish Thing to make a Dissiculty of it; and then proceeds to declare that as they shall have others, so they shall have better Bodies than they had before, viz. spiritual and incorruptible.

39 i The Scope of the Place makes it evident, that by Flesh St. Paul here means Bodies, viz. That God has given to the several Sorts of Animals Bodies, in Shape, Texture and Organization, very different one from another, as he has thought good; and so he can give to Men, at the Resurrection, Bodies of very different Constitu-

tions and Qualities from those they had before.

42 Glory. And so shall the Resurrection 43 of the Dead k be; That which is fown

42 So also is the refurrection of the dead. It is fown in corruption, it is raifed in incorrup(

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42 k The Resurrection of the Dead here spoken of, is not the Refurrection of all Mankind in common, but only the Refurrection of the Just. This will be evident to any one, who observes that St. Paul having, ver. 22. declared that all Men shall be made alive again, tells the Corinthians, ver. 23. that it shall not be all at once, but at feveral Distances of Time. First of all Christ role, afterwards next in order to him the Saints should all be raised; which Refurrection of the Just is that which he treats, and gives an Account of to the End of this Discourse and Chapter, and so never comes to the Refurrection of the Wicked, which was to be the third and last in Order: So that from the 23d Verse to the End of this Chapter, all that he says of the Resurrection is a Description only of the Resurrection of the Just, tho' he calls it here by the general Name of the Resurrection of the Dead. That this is so, there is so much Evidence, that there is scarce a Verse, from the 41st to the End, that does not evince it.

of, What in this Refurrection is raised, St. Paul assures us, ver. 43. is raised in Glory; but the Wicked are not raised in Glory.

2dly, He fays ave (speaking in the Name of all that shall be then raised) shall bear the Image of the heavenly Adam, ver. 49. which cannot belong to the Wicked. We shall all be chang'd, that by putting on Incorruptibility and Immortality, Death may be fwallowed up of Victory, which God giveth us through our Lord Jefus Christ, ver. 51, 52, 53, 54, 57. which cannot likewise belong to the Damned. And therefore we and us must be understood to be spoken in the Name of the Dead that are Christ's, who are to be raised by themselves before the rest of Mankind.

3dly, He fays, ver. 52. that when the Dead are raised, they who are alive shall be chang'd in the twinkling of an Eye. Now that these Dead are only the Dead in Christ, which shall rise first, and shall be caught up in the Clouds to meet the Lord in the Air, is

plain from 1 Theff. iv. 16, 17.

4thly, He teaches, ver. 54. that by this Corruptible's putting on Incorruption, is brought to pass the Saying, That Death is swallowed up of Victory. But, I think, no body will fay that the Wicked have Victory over Death; yet that, according to the Apollle here, belongs to all those whose corruptible Bodies have put on Incorruption, which therefore must be only those that rise the second in order. From whence it is clear, that their Resurrection alone is that which is here mentioned and described.

5thly, A farther Proof whereof is ver. 56, 57. in that their Sins being taken away, the Sting whereby Death kills is taken away. And hence St. Paul fays, God has given us the Victory; which is

43 It is fown in difhonour, it is raised in glory: it is fown in weakness, it is raised in power:

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in this World 1, and comes to die, is a poor, weak, contemptible, corruptible Thing; when it is raised again, it shall be powerful, glorious, and incorruptible.

the same us or we who should bear the Image of the heavenly Adam, ver. 49. and the same we, who should all be changed, wer. 51, 52. All which Places can therefore belong to none but those who are Christ's, who shall be raised by themselves, the second in Order, before the rest of the Dead.

'Tis very remarkable what St. Paul fays in this 51st Verle, We shall not all sleep, but we shall all be changed in the twinkling of an The Reason he gives for it, ver. 53. is, because this corruptible Thing must put on Incorruption, and this mortal Thing must put on Immortality. How? Why, by putting off Flesh and Blood by an inftantaneous Change, because, as he tells us, wer. 50. Flesh and Blood cannot inherit the Kingdom of God; and therefore, to fit Believers for that Kingdom, those who are alive at Christ's coming, shall be changed in the twinkling of an Eye, and those that are in their Graves, shall be changed likewise at the Instant of their being raised, and so all the whole Collection of Saints, all the Members of Christ's Body, shall be put into a State of Incorruptibility, ver. 52. in a new Sort of Bodies. Taking the Refurrection here spoken of, to be the Resurrection of all the Dead promiscuoully, St. Paul's Reasoning in this Place can hardly be understood: But, upon a Supposition that he here describes the Resurrection of the Just only, that Resurection which, as he says, ver. 23. is to be the next after Christ's, and separate from the rest, there is nothing can be more plain, natural and eafy, than St. Paul's Reasoning; and it stands thus: Men alive are Flesh and Blood, the Dead in the Graves are but the Remains of corrupted Flesh and Blood, but Flesh and Blood cannot inherit the Kingdom of God, neither Corruption inherit Incorruption, i. e. Immortality; therefore to make all those who are Christ's capable to enter into his eternal Kingdom of Life, as well those of them who are alive, as those of them who are raised from the Dead, shall in the twinkling of an Eye be all changed, and their Corruptible shall put on Incorruption, and their Mortal shall put on Immortality: And thus God gives them the Victory over Death, through their Lord Jesus Christ. This is, in short, St. Paul's Arguing here, and the Account he gives of the Refurrection of the Blessed. But how the Wicked, who are afterwards to be restored to Life, were to be raised, and what was to become of them, he here fays nothing, as not being to his prefent Purpole, which was to affure the Corinthians, by the Refurrection of Christ, of a happy Refurrection to Believers, and thereby to encourage them to continue stedfast in the Faith which had such a Reward. th13

44 ruptible. The Body we have here 1, furpasses not the animal Nature; at the Resurrection it shall be spiritual. There are both animal m and spiritual Bodies.

44 It is fown a natural body, it is raifed a fpiritual body. There is a natural body, and there is a fpiritual body.

this was his Design, may be seen by the Beginning of his Discourse, wer. 12-21. and by the Conclusion, wer. 58. in these Words: Wherefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not wain in the Lord. Which Words shew that what he had been speaking of in the immediately preceding Verses, wiz. their being changed, and the putting on of Incorruption and Immortality, and their having thereby the Victory through Jesus Christ, was what belong'd solely to the Saints, as a Reward to those who remained stedsast, and abounded in the Work of the Lord.

The like Use of the like, though shorter Discourse of the Refurrection, wherein he describes only that of the Blessed, he makes to the Thessalians, 1 Thess. iv. 13---18. which he concludes thus:

Wherefore comfort one another with these Words.

Nor is it in this Place alone that St. Paul calls the Resurrection of the Just by the general Name of the Resurrection of the Dead. He does the same, Phil. iii. 11. where he speaks of his Sufferings, and of his Endeavours, if by any means he might attain unto the Resurrection of the Dead; whereby he cannot mean the Resurrection of the Dead in general, which, since he has declared in this very Chapter, ver. 22. all Men, both good and bad, shall as certainly partake of, as that they shall die, there needs no Endeavours to attain to it. Our Saviour likewise speaks of the Resurrection of the Just in the same general Terms of the Resurrection, Matt. xxii. 30. and the Resurrection from the Dead, Luke xx. 35. by which is meant only the Resurrection of the Just, as is plain from the Context.

43 1 The Time that Man is in this World affixed to this Earth, is his being fown, and not when being dead he is put in the Grave, as is evident from St. Paul's own Words: For dead Things are not fown; Seeds are fown being alive, and die not till after they are fown. Befides, he that will attentively confider what follows, will find Reason from St. Paul's arguing to understand him so.

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45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit.

46Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy; the second man is the Lord from heaven:

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48 As is the earthy, fuch are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also beat the image of the heavenly.

50 Now this I fay, brethren, that flesh and blood cannot inherit the

" Bodies. And so it is written, The first 45 Man Adam was made a living Soul, i. e. made of an animal Constitution, endowed with an animal Life; the fecond Adam was made of a spiritual Constitution, with a Power to give Life to others. Howbeit, the spiritual 46 was not first, but the animal; and afterwards the spiritual. The first Man 47 was of the Earth, made up of Dust or earthy Particles; the second Man is the Lord from Heaven. Those who have 48 no higher an Extraction than barely from the earthy Man, they, like him, have barely an animal Life and Con-But those who are regeneflitution. rate, and born of the heavenly Seed, are as he that is heavenly, spiritual, and immortal. And as in the animal, cor- 49 ruptible mortal State we were born in, we have been like him that was earthy; so also shall we, who at the Resurrection partake of a spiritual Life from Christ, be made like him, the Lord from Heaven, heavenly, i. e. live as the Spirits in Heaven do, without the need of Food or Nourishment to support it, and without Infirmities, Decay and Death, enjoying a fixed, stable, un-This I fay to you, Bre- 50 fleeting Life. thren, to fatisfy those that ask with what Bodies the Dead shall come, that we shall not at the Resurrection have fuch Bodies as we have now: For Flesh and Blood cannot enter into the Kingdom

rection we shall have from Christ, the second Adam, spiritual Bodies, which shall have an effential and natural inseparable Life in them, which shall continue and subsist perpetually of itself, without the Help of Meat and Drink, or Air, or any such toreign Support, without Decay, or any Tendency to a Dissolution; of which our Saviour speaking, Luke xx. 35. says, They who shall be accounted worthy to obtain that World, and the Resurrection from the Dead, cannot die any more, for they are equal to the Angels, i. c. of an angelical Nature and Constitution.

" Vid. Phil. iii. 21.

Kingdom which the Saints shall inherit in Heaven; nor are such sleeting, corruptible things as our present Bodies are, fitted to that State of immutable Incorruptibility. To which let

gt table Incorruptibility. To which let me add, what has not been hitherto discovered, viz. that we shall not all

Moment, in the twinkling of an Eye, at the Sounding of the last Trumper; for the Trumpet shall found, and the Dead shall rise; and as many of us Believers as are then alive, shall be changed. For this corruptible Frame

and Constitution of ours must put on Incorruption, and from mortal become immortal.

kingdom of God; neither doth corruption inherit incorruption.

5 i Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump (for the trumpet shall found) and the dead shall be raised incorruptible, and we shall be changed.

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53For this corruptible must put on incorruption, and this mortal must put on immortality.

53 ° Τὸ Φθαρτου, corruptible, and τὸ θυητου, mortal, have not here еща, Body, for their Substantive, as some imagine, but are put in the Neuter Gender absolute, and stand to represent venpoi, dead, as appears by the immediately preceding Verse; and also ver. 42. 00τω κ, ἀνάςασις των νεκρών σπείρεται έν Φθορά. So is the Refurrection of the Dead; it is fown in Corruption, i. e. mortal, corruptible Men, are fown, being corruptible and weak. Nor can it be thought Arange or strained, that I interpret Obaprow and Ougrow as Adjectives of the Neuter Gender, to fignify Persons, when in this very Discourse the Apostle uses two Adjectives in the Neuter Gender, to fignify the Persons of Adam and Christ, in such a Way, as it is impossible to understand them otherwise. The Words, no farther off than ver. 46. are thefe: 'Αλλά Β' πρώτου το πυευματικού άλλά το ψευχικον, έπειτα το πυευματικόν. The like Way of speaking we have Matt. i. 20. and Luke i. 35. in both which the Person of our Saviour is expres'd by Adjectives of the Neuter Gender. To any of all which Places I do not think any one will add the Substantive oxua, Body, to make out the Sense. That then which is meant here being this, that this mortal Man shall put on Immortality, and this corruptible Man Incorruptibility, any one will eafily find another Nominative Case to σπείρεται, is sown, and not σώμα, Body, when he confiders the Sense of the Place; wherein the Apostle's Purpose is to speak of venpol, mortal Men, being dead, and raised again to Life, and made immortal. Those with whom Grammatical Construction, and the Nominative Case weighs so much, may be pleas'd to read this Paffage in Virgil;

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56The sting of death is sin; and the strength of sin is the law.

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57 But thanks be to God, which giveth us the victory, through our Lord Jefus Christ.

58Therefore, my beloved brethren, be ye ftedfaft, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

And when we are got in- 14 immortal. to that State of Incorruptibility and Immortality, then shall be fulfilled what was foretold in these Words, Death is fwallowed up of Victory P; i.e. Death is perfectly subdued and exterminated by a compleat Victory over it, so that there shall be no Death any Where, O Death, is now that 59 Power whereby thou deprivest Men of Life? What is become of the Dominion of the Grave, whereby they were detained Prisoners there 9? That which 56 gives Death the Power over Men is Sin; and 'tis the Law by which Sin has this Power. But Thanks be to God, 57 who gives us Deliverance and Victory over Death, the Punishment of Sin by the Law, through our Lord Jesus Christ, who has delivered us from the Rigour of the Law. Wherefore, my 58 beloved Brethren, continue stedfast and unmoveable in the Christian Faith, always abounding in your Obedience to the Precepts of Christ, and in those Duties which are required of us by our Lord and Saviour; knowing that your Labour will not be loft, whatfoever you shall do or suffer for him, will be abundantly rewarded by eternal Life.

Linquebant dulces animas, aut ægra trahebant Corpora. Æneid. 1. 3. v.

Corpora.

Eneid. 1. 3. v. 140.

where by finding the Nominative Case to the two Verbs in it, he may come to discover that Personality, as contra-distinguished to both Body and Soul, may be the Nominative Case to Verbs.

54 P Ninoc, Victory, often fignifies End and Destruction. See Vof-

sius de LXX interpret. cap. 24.

55 9 This has something the Air of a Song of Triumph, which St. Paul breaks out into upon a View of the Saints Victory over Death; in a State wherein Death is never to have Place any more.

SECT. XI.

CHAP. XVI. 1-4.

CONTENTS.

HE gives Directions concerning their Contribution to the poor Christians at Jerusalem.

PARAPHRASE.

A S to the Collection for the Converts to Christianity, who are at Jerusalem, I would have you do as I have directed the Churches of Galatia.

Let every one of you, according as he thrives in his Calling, lay aside some Part of his Gain by itself; which the first Day of the Week let him put into the common Treasury of the Church, that there may be no need of any Gathering when I come. And when I come, those whom you shall approve of will I send with Letters to Jerusalem, to carry thither your Benevolence:

TEXT.

the collection for the faints, as I have given order to the churches of Galatia, even fo do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

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3 And when I come, whomfoever you shall approve by your letters, them will I fend to bring your liberality unto Jerusalem.

^{2 *} Onoccupicon feems used here in the Sense I have given it. For itis certain, that the Apostle directs that they should every Lord's Day bring to the Congregation what their Charity had laid aside the foregoing Week, as their Gain came in, that there it might be put into some publick Box appointed for that Purpose, or Officers Hands. For if they only laid it aside at home, there would nevertheless be need of a Collection when he came.

³ δραμμάσητε, δὶ ἐπιςολῶν τέτες πέωψω, this Pointing that makes δὶ ἐπιςολῶν belong to πέωψω, and not to δραμάσητε, the Apostle's Sense justifies: He telling them here, that finding their Collection ready when he came, he would write by those they should think fit to fend it by, or go himself with them, if their Present were worthy of it. There needed no Approbation of their Messengers to him by their Letters, when he was present: And if the Corintbians by their Letters approved of them to the Saints at Jerusalem, how could St. Paul say he would send them?

4 And if it be meet that I go also, they shall go with me. nevolence: Which, if it deserves that 4 I also should go, they shall go along with me.

SECT. XII.

CHAP. XVI. 5-12.

CONTENTS.

HE gives them an Account of his own, Timothy's, and A-pollos's Intention of coming to them.

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PARAPHRASE.

ome unto you, when I shall pass through Macedonia: (for I do pass through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherfoever I go.

7 For I will not fee you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

o For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, fee that he may be with you without fear: for he worketh the work of the Lord, as I also do.

Will come unto you, when I have s been in Macedonia, for I intend to take that in my Way: And perhaps I 6 shall make some Stay, nay winter with you, that you may bring me going on my Way, whitherfoever I go. For I 7 do not intend just to call in upon you, as I pass by; but I hope to spend some time with you, if the Lord permit. But 8 I shall stay at Ephesus till Pentecost, i. e. Whitsontide. For now I have a 9 very fair and promifing Opportunity given me of propagating the Gospel, tho' there be many Opposers. If Ti- 10 mothy come to you, pray take Care that he be eafy, and without Fear amongst you; for he promotes the Work of the Lord in preaching the Gospel,

182 I CORINTHIANS. Chap. XVI.

despise him, but treat him kindly, and bring him going, that he may come unto me; for I expect him with the Bre-

thren. As to Brother ' Apollos, I have earnestly endeavour'd to prevail with him to come to you with the Brethren '; but he has no mind to it at all at present: He will come however, when there shall be a fit Occasion.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

brother Apollos, I greatly defired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

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12 there be few, perhaps, who need to be told it, yet it may be convenient here, once for all to remark, that in the Apostle's Time Brother was the ordinary Compellation that Christians used to one another.

The Brethren here mentioned, feem to be Stephanas, and those others who with him came with a Message or Letter to St. Paul from the Church of Corinth, by whom he returned this Epistle in answer.

S E C T. XIII.

CHAP. XVI. 13-24.

CONTENTS.

THE Conclusion, wherein St. Paul, according to his Custom, leaves some, which he thinks most necessary, Exhortations, and sends particular Greetings.

PARAPHRASE.

TEXT.

BE upon your Guard, stand firm in the Faith, behave yourselves like Men, with Courage and Resolution.

13 WATCH ye, fland fast in the faith, quit you like men, be strong.

Chap. XVI. I CORINTHIANS.

14 Let all your things be done with

charity.

15I befeech you, brethren, (ye know the house of Stephanas, that it is the sirst-fruits of Achaia, and that they have addicted themselves to the ministry of the saints)

16 That ye fubmit yourselves unto such, and to every one that helpeth with us and la-

boureth.

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17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that

are fuch.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet you one another with an

holy kifs.

21 The falutation of me Paul with mine own hand. And whatever is done amongst you, 14 either in your publick Assemblies, or ellewhere, let it all be done with Affection and Good-will one to another w. You know the House of Stephanas, 15 that they were the first Converts of Achaia, and have all along made it their Business to minister to the Saints: To 10 fuch I befeech you to fubmit your selves; let such as with us labour to promote the Gospel, be your Leaders. I am glad that Stephanas, Fortunatus, 17 and Achaicus, came to me; because they have supplied what was deficient on your Side. For, by the Account 18 they have given me of you, they have quieted my Mind, and yours too x: Therefore have a Regard to fuch Men as these. The Churches of Asia sa- 19 lute you; and so do Aquila and Priscilla, with much Christian Affection; with the Church that is in their House. All the Brethren here falute you: Sa- 20 lute one another with an holy Kils. That which followeth, is the Saluta- 21 tion of me Paul, with my own Hand.

14 W His main Design being to put an End to the Faction and Division which the false Apostle had made amongst them, 'tis no wonder that we find Unity and Charity so much, and so often present, in this and the second Epistle.

18 * Viz. By removing those Suspicions and Fears that were on

both Sides.

I CORINTHIANS. Chap. XVI. 184

22 If any one be an Enemy to the Lord Jesus Christ, and his Gospel, let him be accurfed or devoted to Destruction: The Lord cometh to execute Ven-

as geance on him y. The Favour of the Lord Jesus Christ be with you.

24 My Love be with you all, for Christ Jefus fake. Amen.

22 If any man love not the Lord Jefus Christ, let him be Anathema, Maranatha.

23 The grace of our Lord Jefus Christ be

with you.

24 My love be with you all in Christ Jefus. Amen.

22 y This being so different a Sentence from any of those writ with St. Paul's own Hands, in any of his other Epiftles, may it not with Probability be understood to mean the false Apostle, to whom St. Paul imputes all the Diforders in this Church, and of whom he speaks not much less severely, 2 Cor. xi. 13-15?

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PARAPHRASE and NOTES

ONTHE

Second EPISTLE of St. PAUL

An.Ch.57. Neronis 3.

TO THE

CORINTHIANS.

STNOPSIS.

T. Paul having writ his first Epistle to the Corinthians, to try, as he says himself, Chap. ii. 9. what Power he had still with that Church, wherein there was a great Faction against him, which he was attempting to break, was in Pain till he found what Success it had, Chap. ii. 12, 13. and vii. 5. But when he had by Titus received an Account of their Repentance, upon his former Letter; of their Submission to his Orders, and of their good Disposition of Mind towards him; he takes Courage, speaks of himself more treely, and justifies himself more boldly, as may be seen, Chap. i. 12. & ii. 14. & vi. 10. & x. 1. & xiii. 10. And as to his Opposers, he deals more roundly and sharply with them, than he had done in his former Epistle, as appears from Chap. ii. 17. & iv. 2---5. & v. 12. & vi. 11---16. & xi. 11. & xii. 15.

The Observation of these Particulars, may possibly be of Use to give us some Light, for the better understanding of this second Epistle; especially if we add, that the main Business of this, as of his former Epistle, is to take off the People from the new Leader they had got, who was St. Paul's Opposer;

II CORINTHIANS. Chap. I.

poser; and wholly to put an End to the Faction and Disorder which that false Apostle had caused in the Church of Corinth. He also, in this Epistle, stirs them up again to a liberal Contribution to the poor Saints at Jerusalem.

This Epistle was writ in the same Year, not long after the

former.

SECT. I.

CHAP. I. 1, 2.

INTRODUCTION. TEXT.

PAUL an Apostle of Jesus Christ, by the Will of God, and Timothy our Brother 2, to the Church of God which is in Corinth, with all the Christians that are in all Achaia b; Favour and Peace be to you from God our Father, and from the Lord Jesus Christ.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jefus Christ.

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1 2 Brother, i. e. either in the common Faith; and fo, as we have already remarked, he frequently calls all the Converted, as Rom. i. 13. and in other Places; or Brother in the Work of the Ministry, vid. Rom. xvi. 21. 1 Cor. xiii. 10. To which we may add, that St. Paul may be supposed to have given Timothy the Title of Brother here for Dignity's fake, to give him a Reputation above his Age amongst the Corinthians, to whom he had before sent him, with some Kind of Authority to rectify their Disorders. Timothy was but a young Man, when St. Paul writ his first Epistle to him, as appears, 1 Tim. iv. 12. Which Epittle, by the Consent of all, was writ to Timothy after he had been at Corinth; and in the Opinion of some very learned Men, not less than Eight Years after: And therefore his calling him Brother here, and joining him with himself in writing this Epistle, may be to let the Corinthians see, that though he were so young, who had been sent to them, yet it was one whom St. Paul thought fit to treat very much as an Equal.

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SECT. H.

CHAP. I. 3 .- VII. 16.

CONTENTS.

THIS first Part of this Second Epistle of St. Paul to the Corinthians, is spent in justifying himself against several Imputations from the opposite Faction, and setting himself right in the Opinion of the Corinthians: The Particulars whereof we shall take Notice of in the following Numbers.

SECT. II. N. I.

CHAP. I. 3-14.

CONTENTS.

TE begins with justifying his former Letter to them, which had afflicted them, vid. Chap. vii. 7, 8. by telling them, that he thanks God for his Deliverance out of his Afflictions. because it enables him to comfort them, by the Example both of his Affliction and Deliverance; acknowledging the Obligation he had to them and others, for their Prayers and Thanks for his Deliverance, which he prefumes they could not but put up for him, fince his Conscience bears him witness (which was his Comfort) that in his Carriage to all Men, and to them more especially, he had been direct and sincere, without any felf or carnal Interest, and that what he writ to them had no other Defign but what lay open, and they read in his Words; and did also acknowledge, and he doubted not but they should always acknowledge, Part of them acknowledging already, that he was the Man they gloried in, as they shall be his Glory in the Day of the Lord. From what St. Paul fays in this Section, (which, if read with Attention, will appear to be writ with a Turn of great Infinuation) it may be gathered, that the opposite Faction endeavoured to evade the Force of the former Epille, by suggesting, that whatever he might pretend, St. Paul was a cunning, artificial, self-interested Man, and had some hidden Design in it; which Accusation appears in other Parts also of this Epistle, as Chap. iv. 2, 5.

PARAPHRASE.

TEXT.

3 R Leffed be the God c and Father of Our Lord Jesus Christ, the Father of Mercies, and God of all Confola-

4 tion, who comforteth me in all my Tribulations, that I may be able to comfort them , who are in any Trouble, by the Comfort which I receive from

him: Because, as I have suffered abundantly for Christ, so through Christ I have been abundantly comforted; and

6 both these for your Advantage. For my Affliction is for your Confolation and Relief e; which is effected by a patient enduring those Sufferings, whereof you fee an Example in me: And again, when I am comforted, it is for your Confolation and Relief, who may expect the like from the same compas-

7 fionate God and Father. Upon which Ground I have firm Hopes, as concerning you; being affured, that as you have had your Share of Sufferings, fo ye shall likewise have of Consolation.

8 For I would not have you ignorant, Brethren,

3 D Leffed be God, even the Father of our Lord Jefus Chrift, the Father of mercies, and the God of all com-

4Who comforteth us in all our tribulation. that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

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5 For as the fufferings of Christ abound in us, fo our consolation also aboundeth by Chrift.

6And whether we be afflicted, it is for your confolation and falvation, which is effectual in the enduring of the fame fufferings which we also suffer: or whether we be comforted, it is for your confolation and falvation.

7 And our hope of you is stedfast, knowing that as you are parta-kers of the fufferings, fo shall ye be also of the confolation.

8 For we would not, brethren, have you ig-

^{3 &#}x27;That this is the right Translation of the Greek here, see Eph. i. 3. and 1 Pet. i. 3. where the same Words are so translated; and that it agrees with St. Paul's Sense, see Eph. i. 17.

⁴ d He means here the Corinthians, who were troubled for their Miscarriage towards him; vid. Chap. vii. 7.

⁶ ε Σωτήρια, Relief, rather than Salvation; which is understood of Deliverance from Death and Hell, but here it fignifies only Deliverance from their present Sorrow.

norant of our trouble, which came to us in Afia, that we were preffed out of measure, above strength, infomuch that we despaired even of life:

9 But we had the fentence of death in our felves, that we should not trust in ourselves, but in God which raiseth the dead.

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from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many perfons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with sless ly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youwards.

other things unto you, than what you read or acknowledge, and I truft you shall acknowledge even to the end. Brethren, of the Load of the Afflictions in Afia, that were beyond measure heavy upon me, and beyond my Strength; fo that I could see no Way of escaping with Life. But I had the 9 Sentence of Death in myself, that I might not trust in myself, but in God, who can restore to Life even those who 10 are actually dead; who delivered me from fo imminent a Danger of Death. who doth deliver, and in whom I trust he will yet deliver me: You also join- 11 ing the Affistance of your Prayers for me; so that Thanks may be returned by many for the Deliverance procured me by the Prayers of many Persons. For I cannot doubt of the Prayers and 12 Concern of you, and many others for me, fince my glorying is this, viz. the Testimony of my own Conscience, that in Plainness of Heart, and Sincerity before God, not in fleshly Wisdom ', but by the Favour of God directing me 8, I have behaved myself towards all Men, but more particularly towards you. For I have no Defign, 13 no Meaning in what I write to you, but what lies open, and is legible in what you read: And you yourselves cannot but acknowledge it to be fo; and

¹² f What Fleshly Wisdom is, may be seen Chap. iv. 2, 5.

g This ἀλλ' ἐν χάριτι Θεοῦ, But in the Favour of God, is the same with ἀλλα' χάρις Θεοῦ ἡ σὺν ἐμοὶ, The Favour of God that is with me, i.e. by God's favourable Assistance.

ledge it to the End; as Part of you have already acknowledged that I am your Glory h, as you will be mine at the Day of Judgment, when being my Scholars and Converts, ye shall be faved.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

14 h That I am your Glory; whereby he fignifies that Part of them which stuck to him and own'd him as their Teacher: In which Sen'e Glorging is much used, in these Epistles to the Corinthians, upon the Occasion of the several Partisans boasting, some that they were of Paul, and others of Apollos.

S E C T. II. N. 2.

CHAP. I. 15 .- II. 17.

CONTENTS.

THE next Thing St. Paul justifies, is his not coming to them. St. Paul had promised to call on the Corinthians in his Way to Macedonia, but failed. This his Opposers would have to be from Levity in him, or a Mind that regulated itself wholly by carnal Interest; vid. ver. 17. To which he answers, that God himself having confirmed him amongst them, by the Unction and Earnest of his Spirit, in the Ministry of the Gospel of his Son, whom he Paul had preached to them steadily the same, without any the least Variation, or unsaying any Thing he had at any time delivered, they could have no ground to suspect him to be an unstable, uncertain Man, that would play fast and loose with them, and could not be depended on in what he said to them. This is what he says, Chap. i. 15--22.

In the next Place he, with a very folemn Affeveration, professes that it was to spare them, that he came not to them.

This he explains, Chap. i. 23. and ii. 11.

He gives another Reason, Chap. ii. 12, 13. why he went on to Macedonia, without coming to Corinth, as he had purposed; and that was the Uncertainty he was in, by the not coming of Titus, what Temper they were in st Corinth. Having mentioned his Journey to Macedonia, he takes Notice

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of the Success which God gave to him there and everywhere, declaring of what Consequence his Preaching was both to the Salvation and Condemnation of those who received or rejected it; professing again his Sincerity and Disinterestedness, not without a severe Resection on their false Apostle. All which we find in the following Verses, viz. Chap. ii. 14-17. and is all very suitable, and pursuant to his Design in this Epistle, which was to establish his Authority and Credit amongst the Corinthians.

TEXT.

PARAPHRASE.

A N D in this confidence I was minded to come unto you before, that you might have a fecond benefit:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

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17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the sless, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word toward you was not yea, and nay.

19 For the Son of God, Jefus Christ, who was preached among

TAVING this Persuasion, (viz.) 15 of your Love and Esteem of me, I purposed to come unto you e're this. that you might have a second Gratification i; and to take you in my Way 16 to Macedonia, and from thence return to you again, and by you be brought on in my Way to Judea. If this fell 17 not out for as I purposed, am I therefore to be condemned of Fickleness? or am I to be thought an uncertain Man, that talks forwards and backwards; one that has no regard to his Word, any farther than may fuit his carnal Interest? But God is my Wit- 18 ness, that what you have heard from me has not been uncertain, deceitful. or variable. For Jesus Christ, the Son 19 of God, who was preached among you

¹⁵ i By the Word $\chi_{\alpha\mu\nu}$, which our Bibles translate Benefit or Grace, 'tis plain the Apostle means his being present among them a second Time, without giving them any Grief or Displeasure. He had been with them before almost two Years together, with Satisfaction and Kindness: He intended them another Visit; but it was, he says, that they might have the like Gratification, i. e. the like Satisfaction in his Company a second Time; which is the same he says, 2 Cor. ii. 1.

by me, and Silvanas, and Timotheus, was not, fometimes one thing, and fometimes another; but has been shewn to be uniformly one and the same, in the Counsel or Revelation of God,

20 (for all the Promises of God do all consent and stand firm in him) to the

21 Glory of God by my Preaching. Now it is God who establishes me with you, for the preaching of the Gospel, who

22 has anointed *, and also sealed 1 me, and given me the Earnest m of his Spi-

23 rit in my Heart. Moreover, I call

you by us, even by me, and Silvanus, and Ti. motheus, was not yea and nay, but in him was yea.

20 For all the promifes of God in him are yea, and in him amen, unto the glory of God

by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God:

22 Who hath also fealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call

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21 k Anointed, i. e. fet apart to be an Apostle by an extraordinary Call. Priests and Prophets were set apart by Anointing, as well as Kings.

22 1 Sealed, i. e. by the miraculous Gifts of the Holy Ghost; which are an Evidence of the Truths he brings from God, as a Seal

is of a Letter.

m Earnest of Eternal Life; for of that the Spirit is mentioned as a Pledge, in more Places than one, vid. 2 Cor. v. 5. Epb. i. 13, 14. All these are Arguments to satisfy the Corintbians that St. Paul was not, nor could be a shuffling Man, that minded not what

he faid, but as it ferved his Turn.

The Reasoning of St. Paul, ver. 18-22. whereby he would convince the Corintbians that he is not a fickle, unsteady Man, that says and unsays, as may suit his Humour or Interest, being a little obscure, by reason of the Shortness of his Stile here, which has lest many Things to be supplied by the Reader, to connect the Parts of the Argumentation, and make the Deduction clear; I hope I shall be pardon'd, if I endeavour to set it in its clear Light, for the sake of ordinary Readers.

God hath set me apart to the Ministry of the Gospel by an extraordinary Call, has attested my Mission by the miraculous Gists of the Holy Ghost, and given me the Earnest of eternal Life in my Heart by his Spirit, and hath confirmed me amongst you in preaching the Gospel, which is all uniform, and of a Piece, as I have preach'd it to you, without tripping in the least; and there to the Glory of God, have shewn that all the Promises concur, and are unalterably certain in Christ: I therefore having never falter'd in any Thing I have said to you, and having all these Attestations of

God for a record upon my foul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

i But I determined this with myfelf, that I would not come again to you in heaviness.

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3 And I wrote this fame unto you, left

God to witness, and may I die if it is not so, that it was to spare you, that I came not yet to Corinth: Not that I 24 pretend to such a Dominion over your Faith, as to require you to believe what I have taught you without coming to you, when I am expected there to maintain and make it good, for 'tis by that Faith you stand; but I forbore to come, as one concerned to preserve and help forwards your Joy, which I am tender of, and therefore declined coming to you, whilst I thought you in an Estate that would require Severity from me, that would trouble you.

I purposed in myself, 'tis true, to I come to you again; but I resolved too, it should be without bringing Sorrow with me : For if I grieve you, who is there, when I am with you, to comfort me, but those very Persons whom I have discomposed with Grief? And 3 this very Thing P, which made you sad, I writ to you, not coming myself, on A a purpose.

being under the special Direction and Guidance of God himself, who is unalterably true, cannot be suspected of dealing doubly with you in any Thing relating to my Ministry.

24 " It is plain St. Paul's Doctrine had been opposed by some of them at Corinth, vid. 1 Cor. xv. 12. His Apostleship questioned, 1 Cor. ix. 1, 2. 2 Cor. xiii. 3. He himself triumphed over, as it he durst not come, 1 Cor. iv. 18. they saying his Letters were weighty and powerful, but his bodily Presence weak, and his Speech contemptible, 2 Cor. x. 10. This being the State his Reputation was then in at Corinth, and he having promised to come to them, 1 Cor. xvi. 5. he could not but think it necessary to excuse his sailing them, by Reasons that should be both convincing and kind; such as are contained in this Verse, in the Sense given of it.

1 ° That this is the Meaning of this Verse, and not that he would not come to them in Sorrow a second Time, is past doubt, since he had never been with them in Sorrow a first Time; vid.

2 Cor. i. 15.

3 P Καὶ ἔγρα ψα ὑμῶν τῶτο αυτὸ, And I writ to you this very Thing.
That 'εγρα ψα, I writ, relates here to the first Epistle to the Corinthians, is evident, because it is so used in the very next Verse; and

purpose, that when I came, I might not have Sorrow from those from whom I ought to receive Comfort; having this Belief and Confidence in you all, that you, all of you, make my Joy and Satisfaction fo much your own, that you would remove all Cause

4 of Disturbance before I came. For I writ unto you with great Sadness of Heart, and many Tears; not with Intention to grieve you, but that you might know the Overflow of Tenderness and Affection which I have for

you. But if the Fornicator has been the Cause of Grief, I do not say he has been so to me, but in some Degree to you all, that I may not lay

6 load on him 9; the Correction he hath received from the Majority of you, is

7 sufficient in the Case: So that, on the contrary , it is fit rather that you forgive

when I came, I should have forrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

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4 For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to fuch a man is this punishment which was inflicted of

7 So that contrariwise ye ought rather to forgive him, and comfort

again, a little lower, ver. 9. What therefore is it, in his first Epittle, which he here calls To auto, this very Thing, which he had writ to them? I answer, the Punishment of the Fornicator. is plain by what follows here, to ver. 11. especially if it be compared with 1 Cor. iv. 21. and v. 8. For there he writes to them to punish that Person; whom if he, St. Paul, had come himself before it was done, he must have come, as he calls it, with a Rod, and have himself chastised: But now that he knows that the Corinthians had punish'd him in compliance to his Letter, and he had had this Trial of their Obedience, he is so far from continuing the Severity, that he writes to them to forgive him, and take him again into their Affection.

5 9 St. Paul being fatisfied with the Corinthians for their ready Compliance with his Orders, in his former Letter, to punish the Fornicator, intercedes to have him restored; and to that End leffens his Fault, and declares, however he might have caused Grief to the Corinthians, yet he had caused none to him.

7 T TSVAVTÍON, On the contrary, here, has nothing to refer to but 'eπιβαρώ, Over-charge, in the 5th Verse; which makes that to be-

long to the Fornicator, as I have explain'd it.

him, left perhaps fuch a one should be swallowed up with overmuch forrow.

8 Wherefore, I befeech you, that ye would confirm your love towards him.

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9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it, in the person of Christ:

11 Left Satan should get an advantage of us: for we are not ignorant of his devices.

I zFurthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

forgive and comfort him, left he . should be swallowed up by an Excess of Sorrow. Wherefore, I befeech you, 8 to confirm your Love to him; which I doubt not of. For this also was one o End of my writing to you, viz. to have a Trial of you, and to know whether you are ready to obey me in all things. To whom you forgive any thing, 10 I also forgive. For if I have forgiven any thing, I have forgiven it to him for your fakes, by the Authority and in the Name of Christ; that we may 11 not be over-reached by Satan, for we are not ignorant of his Wiles. Fur- 12 thermore, being arrived at Troas, because Titus, whom I expected from Corinth with News of you, was not come, I was very uneafy there; in fo much, that I made not use of the Opportunity which was put into my Hands, by the Lord, of preaching the Gospel of Christ, for which I came thither. I hastily left those of Troas, 13 and departed thence to Macedonia. But Aa2 Thanks.

vii. 5.--16. It was not barely for Titus's Absence, but for want of the News he brought with him, Chap. vii. 7.

S'O τοιοῦτος, fuch an one, meaning the Fornicator. It is observable how tenderly St. Paul deals with the Corinthians in this Epiffle; for though he treats of the Fornicator from the 5th to the 10th Verse inclusively, yet he never mentions him under that or any other disobliging Title, but in the soft and inoffensive Terms of any one, or such an one. And that possibly may be the Reason why he says μοῦ ἐπιβαρῶ, indefinitely, without naming the Person it relates to.

14 Thanks be to God, in that he always makes me triumph every where u, thro' Christ, who gives me Success in preaching the Gospel, and spreads the

Ministry and Labour in the Gospel, is a Service or sweet-sinelling Sacrifice to God, through Christ, both in regard of those that are saved, and those that

16 perish: To the one my Preaching is of ill Savour, unacceptable and offensive, by their rejecting whereof they draw Death on themselves; and to the other, being as a sweet Savour, acceptable, they thereby receive eternal Life: And who is sufficient for these Things w? and yet, as I said, my Service in the

In Gospel is well-pleasing to God. For I am not as several * are, who are Hucksters of the Word of God, preaching it for Gain; but I preach the Gospel of Jesus Christ in Sincerity: I speak as from God himself, and I deliver it as in the Presence of God.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

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God a fweet favour of Christ, in them that are faved, and in them that

perish.

16 To the one we are the favour of death unto death; and to the other the favour of life unto life: and who is fufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of fincerity, but as of God, in the fight of God fpeak we in Christ.

my Preaching in my Journey to Macedonia, and also in my Victory at the same Time at Corinth over the salse Apostles, my Oppoposers, that had raised a Faction against me amongst you. This, I think, is St. Paul's Meaning, and the Reason of his using the Word Triumph, which implies Contest and Victory, though he places that Word so, as modestly to cover it.

¹⁶ w Vid. Chap. iii. 5, 6.

^{17 *} This, I think, may be understood of the false Apostle.

S E C T. II. N. 3.

CHAP. III. 1.-VII. 16.

CONTENTS.

HIS speaking well of himself, (as he did sometimes in his first Epistle, and with much more Freedom in this, which, as it seems, had been objected to him amongst the Corinthians) his Plainness of Speech, and his Sincerity in preaching the Gospel, are the Things which he chiefly justifies in this Section many Ways. We shall observe his Arguments, as they come in the Order of St. Paul's Discourse; in which are mingled, with great Infinuation, many Expressions of an overslowing Kindness to the Corinthians, not without some Exhortations to them.

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PARAPHRASE.

Do we begin again to commend our felves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God; not in

DO I begin again to commend my telf y; or need I, as fome 2, commendatory Letters to, or from you? You are my commendatory E-2 piltle, written in my Heart, known and read by all Men. I need no o-3 ther commendatory Letter, but you, being manifested to be the commendatory Epistle of Christ, written on my behalf; not with Ink, but with the Spirit of the living God; not on Tables

1 y This is a plain Indication that he had been blamed amongst them for commending himself.

² Seems to intimate, that their false Apostle had got himself recommended to them by Letters, and so had introduced himself into that Church.

Tables of Stone a; but of the Heart, whereof I was the Amanuenfis, i. e. your Conversion was the Effect of

4 my Ministry. b And this so great Considence have I, through Christ in

5 God. Not as if I were sufficient of myself to reckon appear any thing, as of myself; but my Sufficiency, my Ability to perform any thing, is wholly

6 from God: Who has fitted and enabled me to be a Minister of the New Testament: tables of stone, but in sleshly tables of the heart.

4 And fuch trust have we through Christ to God ward.

5 Not that we are fufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God.

6Who also hath made us able ministers of the new testament, not of

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3 The Sense of St. Paul in this 3d Verse, is plainly this, That he needed no Letters of Commendation to them, but that by their Conversion, and the Gospel written not with Ink, but with the Spirit of God, in the Tables of their Hearts, and not in Tables of Stone, by his Ministry, was as clear an Evidence and Testimony to them of his Mission from Christ, as the Law writ in Tables of Stone was an Evidence of Moses's Mission; so that he, St. Paul, needed no other Recommendation: This is what is to be understood by this Verse, unless we will make the Tables of Stone to have no Significa-But, to fay as he does, that the Corinthians being writ tion here. upon in their Hearts, not with Ink, but with the Spirit of God, by the Hand of St. Paul, was Christ's commendatory Letter of him, being a pretty bold Expression, liable to the Exception of the captrous Part of the Corinthians; he, to obviate all Imputation of Vanity or Vain-glory herein, immediately subjoins what follows in the next Verse.

4 b As if he had faid, But mistake me not, as if I boasted of myself; this so great Boasting that I use, is only my Considence in God, through Christ: For it was God that made me a Minister of the Gospel, that bestowed on me the Ability for it; and whatever I perform in it, is wholly from him.

the letter, but of the Spirit: for the letter killeth, but the Spirit

giveth life.

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7 But if the ministration of death written and engraven in stones, was glorious, fo that the children of Ifrael could not stedfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away;

Testament; not of the Letter d, but of the Spirit; for the Letter kills , but the Spirit gives Life. But if the 7 Ministry of the Law written in Stone. which condemns to Death, were fo glorious to Mofes, that his Face shone fo that the Children of Israel could not steadily behold the Brightness of it. which was but temporary, and was quickly to vanish f; how can it be o- 8 therwife.

6 d Ου γράπια Τος, αλλά πνεύματος, Not of the Letter, but of the Spirit. By expressing himself as he does here, St. Paul may be understood to intimate that the New Testament, or Covenant, was alfo, the obscurely, held forth in the Law: For he says he was constituted a Minister, πνεύματος, of the Spirit, or spiritual Meaning of the Law, which was Christ, (as he tells us himself, ver. 17.) and giveth Life, whilft the Letter killeth. But both Letter and Spirit must be understood of the same Thing, viz. the Letter of the Law, and the Spirit of the Law. And, in fact, we find St. Paul truly a Minister of the Spirit of the Law; especially in his Epistle to the Hebrews, where he shews what a spiritual Sense ran through the Mosaical Institution and Writings.

The Letter kills, i. e. pronouncing Death, without any Way of Remission, on all Transgressors, leaves them under an irrevocable Sentence of Death; but the Spirit, i. e. Christ, ver. 17. who is a

quickning Spirit, 1 Cor. xv. 45. giveth Life.

7 Karapysusvay, done asway, is applied here to the Shining of Moses's Face, and to the Law, ver. 11, and 13. In all which Places it is used in the Present Tense, and has the Signification of an Adjective, standing for temporary; or of a Duration whose End was determined, and is opposed to To MENOUTI, that which remaineth, i. e. that which is lasting, and hath no predetermined End set to it, as ver. 11. where the Gospel Dispensation is called to usvov, that which remaineth. This may help us to understand and doing etg dogan, ver. 18. from Glory to Glory, which is manifestly opposed to 3054 παταργυμένη, the Glory done away, of this Verse, and so plainly sig. nifies a continued, lasting Glory of the Ministers of the Gospel; which, as he tells us there, confifted in their being changed into the Image and clear Representation of the Lord himself, as the Glory of Moses confisted in the transitory Brightness of his Face, which was a faint Reflection of the Glory of God appearing to him in the Mount.

therwise, but that the Ministry of the Spirit, which giveth Life, should confer more Glory and Lustre on the Mi-

9 nisters of the Gospel? For if the Ministration of Condemnation were Glory, the Ministry of Justification g in the Gospel doth certainly much more

to exceed in Glory: Though even the Glory that Mojes's Ministration had. was no Glory, in comparison of the far more excelling Glory of the Gospel-

11 Ministry h. Farther, if that which is temporary, and to be done away, were delivered with Glory, how much rather is that which remains, without being done away, to appear in Glory 1?

12 Wherefore having fuch Hope k, we

8 How shall not the ministration of the Spirit be rather glorious?

o For if the minifration of condemnati. on be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excel.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have fuch hope, we

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9 8 D'anoria THE Emanorium, the Ministration of Righteousness; so the Ministry of the Gospel is called, because by the Gospel a Way is provided for the Justification of those who have transgressed: But the Law has nothing but rigid Condemnation for all Transgressors, and therefore is called here the Ministration of Condemnation.

10 h Though the shewing that the Ministry of the Gospel is more glorious than that of the Law, be what St. Paul is upon here, thereby to justify himself, if he has assumed some Authority and Commendation to himself, in his Ministry and Apostleship; yet in his thus industriously placing the Ministry of the Gospel in Honour above that of Moses, may he not possibly have an Eye to the Judaizing false Apostle of the Corinthians, to let them see what little Regard was to be had to that Ministration, in comparison of the Ministry of the Gospel?

11 Here St. Paul mentions another Pre-eminency and Superiority of Glory in the Gospel over the Law, viz. That the Law was to cenfe and to be abolish'd, but the Gospel to remain and never be

12 k Such Hope: That St. Paul by these Words means the fo honourable Employment of an Apostle and Minister of the Gospel, or the Glory belonging to his Ministry in the Gospel, is evident by the whole foregoing Comparison which he has made, which is all along between succession, the Ministry of the Law and of the Gospel, and not between the Law and the Gospel them. felves

use great plainness of speech.

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the

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use great Freedom and Plainness of Speech. And not as Moses, who put 13 a Vail over his Face, do we vail the Light, so that the Obscurity of what we deliver, should hinder the Children of Israel from seeing in the Law, B b which

felves. The calling of it Hope, instead of Glory here, where he speaks of his having of it, is the Language of Modesty, which more particularly suited his present Purpose: For the Conclusion, which in this Verse he draws from what went before, plainly shews the Apostle's Design, in this Discourse, to be the justifying his speaking freely of himself and others, his Argument amounting to thus much:

Having therefore so honourable an Employment, as is the Ministry of the Gospel, which far exceeds the Ministry of the Law in Glory, tho' even that gave so great a Lustre to Moses's Face, that the Children of Israel could not with fixed Eyes look upon him; I, as becomes one of such Hopes, in such a Post as sets me above all mean Considerations and Compliances, use great Freedom and Plain-

ness of Speech in all Things that concern my Ministry.

13 Hog to mi arevicas, &c. That the Children of Ifrael could not fledfastly look, &c. St. Paul is here justifying in himself, and other Ministers of the Gospel, the Plainness and Openness of their Preaching, which he had afferted in the immediately preceding Verse. These Words therefore here, must of Necessity be understood not of Moses, but of the Minsters of the Gospel, viz. That it was not the Obscurity of their Preaching, not any Thing vailed, in their Way of proposing the Gospel, which was the Cause why the Children of Israel did not understand the Law to the Bottom, and see Christ, the End of it, in the Writings of Moses. What St. Paul says in the next Verse, But their Minds were blinded, for until this Day remaineth the same Vail untaken away, plainly determines the Words we are upon, to the Sense I have taken them in? For what Sense is this? Moses put a Vail over his Face, so that the Children of Israel could not fee the End of the Law; but their Minds were blinded, for the Vail remains upon them until this Day. But this is very good Sense, and to St Paul's Purpose, viz. " We, the Ministers of the "Gospel, speak plainly and openly, and put no Vail upon our " selves, as Moses did, whereby to hinder the Jews from seeing " Christ in the Law; but that which hinders them, is a Blindnets " on their Minds, which has been always on them, and remains " to this Day." This feems to be an obviating an Objection which fome among the Corinthians might make to his boufting of fo much Plainness and Clearness in his Preaching, viz. If you preach the Gospel, and Christ contained in the Law, with such a shining Clearwhich was to be done away, Christ, who was the End m of the Law:

But their not feeing it, is from the Blindness of their own Minds; for unto this Day the same Vail remains upon their Understandings, in reading of the Old Testament, which Vail is done away in Christ, i. e. Christ, now he is come, so exactly answers all the Types, Presigurations, and Predictions of him in the Old Testament, that presently, upon turning our Eyes upon him, he visibly appears to be the Person designed, and all the Obscurity of those Passages concerning him, which before were not understood, is taken away,

now, when the Writings of Moses are read, the Vail not the sire remains upon their Hearts; they see not the spiritual and evangelical Truths contained in them.

16 But when their Heart shall turn to the Lord, and laying by Prejudice and Aversion, shall be willing to receive the Truth, the Vail shall be taken away, and they shall plainly see him to be the

17 Person spoken of and intended °. But the Lord is the Spirit p whereof we are Ministers; and they who have this

end of that which is abolished.

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14 But their minds were blinded: for until this day remaineth the fame vail untaken away, in the reading of the Old Testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their hearts.

16Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where

mess and Evidence, how comes it that the Jews are not converted to it? His Reply is, "Their Unbelief comes not from any Obscu"rity in our Preaching, but from a Blindness which rests upon their Minds to this Day; which shall be taken away, when they turn to the Lord.

Spirit,

m Vid. Rom. x. 2---4.

15 " St. Paul possibly alludes here to the Custom of the Jews, which continues still in the Synagogue, that when the Law is read, they put a Vail over their Faces.

16 ° When this shall be, see Rom. xi. 25- -27.

Words relate to ver. 6. where he fays, that he is a Minister, not of the Letter of the Law, not of the outside and literal Sense, but of the mystical and spiritual Meaning of it; which here he tells us is Christ.

the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

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Spirit, have Liberty q, fo that they speak openly and freely: But we, 18 all the faithful Ministers of the New Testament, not vailed r, but with open Countenances, as Mirrors reslecting the Glory of the Lord, are changed into his very Image, by a continued Succession of Glory, as it were streaming upon us from the Lord, who is the Spirit who gives us this Clearness and Freedom.

9 There is Liberty; because the Spirit is given only to Sons, or

those that are free. See Rom. viii. 15. Gal. iv. 6, 7.

18 'St. Paul justifies his Freedom and Plainness of Speech, by his being made by God himself a Minister of the Gospel, which is a more glorious Ministry than that of Moses, in promulgating the This he does, from ver. 6. to ver. 12. inclusively. thence, to the End of the Chapter, he justifies his Liberty of speaking; in that he, as a Minister of the Gospel, being illuminated with greater and brighter Rays of Light than Moses, was to speak (as he did) with more Freedom and Clearness than Moses had done. This being the Scope of St. Paul in this Place, 'tis visible, that all from these Words, Who put a Vail upon his Face, ver. 13. to the beginning of ver. 18. is a Parenthesis; which being laid aside, the Comparison between the Ministers of the Gospel and Moses, stands clear: " Moses with a Vail covered the Brightness and Glory of " God, which shone in his Countenance; but we, the Ministers of " the Gospel, with open Countenances, 2000 Traisones, reflecting " as Mirrors the Glory of the Lord." So the Word ματοπτριζόμενοι must fignify here, and not beholding as in a Mirror; because the Comparison is between the Ministers of the Gospel and Moses, and not between the Ministers of the Gospel and the Children of Israel: Now the Action of beholding was the Action of the Children of Ifrael, but of shining or reflecting the Glory received in the Mount, was the Action of Moses; and therefore it must be something answering that in the Ministers of the Gospel wherein the Comparison is made, as is farther manifest in another express Part of the Comparison between the vailed Face of Moses, ver. 13. and the open Face of the Ministers of the Gospel in this Verse. The Face of Moses was vailed, that the bright Shining, or Glory of God remaining on it, or reflected from it, might not be feen, and the Faces of the Ministers of the Gospel are open, that the bright Shining of the Gospel, or the Glory of Christ, may be seen. Thus the Justness of the Comparison stands fair, and has an easy Sense; which is hard to be made out, if κατοπτριζόμενοι be translated bebolding as in a Glass.

Seeing therefore I am intrusted with fuch a Ministry as this, according as I have received great Mercy, being extraordinarily and miraculoufly called when I was a Persecutor, I do not fail ' nor flag; I do not behave myfelf unworthily in it, nor misbecoming the Honour and Dignity of fuch an Ema ployment: But, having renounced all unworthy and indirect Defigns, which will not bear the Light free from Craft, and from playing any deceitful Tricks in my preaching the Word of God, I recommend myself to every one's Conscience, only by making plain

r Therefore feeing we have this ministry, as we have received mercy, we faint not:

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by ma-

Τὰν αυτὰν εἰκόνα μεταμοςΦοῦμεθα, We are changed into that very I. mage, i. e. the Reflection of the Glory of Christ from us is fo very bright and clear, that we are changed into his very Image; whereas the Light that shone in Moses's Countenance, was but a faint Reflection of the Glory which he saw when God shew'd him his Back-Parts, Exod. xxxiii. 23.

And Sign: 17, 8/22, from Glory to Glory, i. e. with a continued Influx and renewing of Glory, in opposition to the shining of Moses's Face, which decay'd and disappear'd in a little while, ver. 7.

Καθάπερ ἀπό μυρία πυεύματος, as from the Lord the Spirit, i. e. as if this Irradiation of Light and Glory came immediately from the Source of it, the Lord himself, who is that Spirit whereof we are the Ministers, wer. 6. which giveth Life and Liberty, wer. 17.

This Liberty he here speaks of, ver. 17. is rationala, Liberty of Speech, mentioned ver. 12. the Subject of St. Paul's Discourse here; as is farther manifest from what immediately follows in the fix first Verses of the next Chapter, wherein an attentive Reader may find a very clear Comment on this 18th Verse we are upon, which is there explain'd in the Sense we have given of it.

1 s 'Our ἐμπανοῦμεν, we faint not, is the same with πολλή παβρησία κεώμεθα, we use great Plainness of Speech, ver. 12. of the foregoing Chapter, and signifies in both Places the clear, plain, direct, disinterested Preaching of the Gospel; which is what he means in that significant way of Speaking in the former Chapter, especially the last Verse of it, and which he more plainly expresses in the five or six sirst Verses of this: The whole Business of the sirst Part of this Epistle being, as we have already observed, to justify to the Corinthians his Behaviour in his Ministry, and to convince them, that in his preaching the Gospel he hath been plain, clear, open and candid, without any hidden Design, or the least Mixture of any concealed, secular Interest.

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hining Chapter nifestation of the truth, commending ourselves to every mans conscience in the fight of God.

3But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, left the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.

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6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. plain the Truth which I deliver, as in the Presence of God. But if the 3 Gospel which I preach be obscure and hidden, it is so only to those who are loft: In whom being Unbelievers, the 4 God of this World has blinded their Minds w, fo that the glorious x Brightness of the Light of the Gospel of Christ, who is the Image of God, cannot enlighten them. For I feek not 5 my own Glory or fecular Advantage in preaching, but only the propagating of the Gospel of the Lord Jesus Christ; professing myself your Servant for Jefus fake. For God, who made Light 6 to shine out of Darkness, hath enlightned also my dark Heart, who before faw not the End of the Law, that I might communicate the Knowledge and Light of the Glory of God, which thines in the Face y of Jesus Christ. But

² t Απειτάμεθα τὰ κρυπτὰ τῆς ἀισχύνης, have renounced the hidden Things of Dishonesty, and τῷ Φανερώσει τῆς ἀληθειας, by Manifestation of the Truth: These Expressions explain ἀναμεμαλλυμμένω προσώπω, with open Face, Chap. iii. 13.

⁴ The God of this World, i. e. the Devil; fo called, because the Men of the World worshipped and obeyed him as their God.

[&]quot; Ετύφλωτε τὰ νούν ατα, blinded their Minds, answers ἐπωρώθη τὰ νόματα, their Minds avere blinded, Chap. iii. 14. And the second and third Verse of this, explains the 13th and 14th Verses of the preceding Chapter.

x Δόξα, Glory, here, as in the former Chapter, is put for Shining and Brightness; so that ἐυαρ γέλιου τῆς δίξης τοῦ Χρισοῦ, is the Brightness or Clearness of the Doctrine wherein Christ is manifested in the Gospel

⁶ This is a Continuation still of the Allegory of Moses, and the shining of his Face, &c. so much insisted on in the foregoing Chapter.

7 But yet we, to whom this Treasure of Knowledge, the Gospel of Jesus Christ, is committed to be propagated in the World, are but frail Men; that so the exceeding great Power that accompanies it, may appear to be from God.

S and not from us. I am pressed on every Side, but do not shrink; I am perplexed, but yet not so as to despond;

9 Persecuted, but yet not left to fink under it; thrown down, but not slain:

Body the Mortification, i. e. a Reprefentation of the Sufferings of the Lord Jefus; that also the Life of Jesus, risen from the Dead, may be made manifest by the Energy that accompanies my

long as I live, I shall be exposed to the Danger of Death for the Sake of Jefus, that the Life of Jesus risen from the Dead, may be made manifest by my Preaching and Sufferings in this

mortal Flesh of mine. So that the preaching of the Gospel procures Sufferings and Danger of Death to me, but to you it procures Life, i. e. the Energy of the Spirit of Christ, whereby he lives in, and gives Life to those who

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every fide, yet not diftreffed; we are perplexed, but not in defpair;

9 Persecuted, but not forsaken; cast down, but not destroyed.

to Always bearing about in the body, the dying of the Lord Jefus, that the life also of Jesus might be made manifest in our body.

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live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal slesh.

12 So then death worketh in us but life in you.

For the Explication whereof, give me leave to add here one Word more to what I have faid upon it already. Moses by approaching to God in the Mount, had a Communication of Glory or Light from him, which irradiated from his Face when he descended from the Mount: Moses put a Vail over his Face, to hide this Light or Glory; for both these Names St. Paul uses in this, and the foregoing Chapter, for the fame Thing. But the Glory or Light of the Knowledge of God, more fully and clearly communicated by Jesus Christ, is faid here to fine in bis Face: And in that Respect it is that Christ, in the foregoing Verse, is called by St. Paul the Image of God; and the Apostles are said, in the last Verse of the precedent Chapter, to be transformed into the same Image, from Glory to Glory, i. e. by their large and clear Communications of the Knowledge of God in the Goipel, they are faid to be transformed into the same Image, and to represent as Mirrors the Glory of the Lord; and to be as it were the Images of Christ, as Christ is (as we are told here, ver. 4.) the Image of God.

13 We having the fame spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with

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15 For all things are for your fakes, that the abundant grace might, through the thankf-giving of many, redound to the glory of God.

16 For which cause we faint not; but tho' our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; who believe in him. Nevertheless, 13 though Suffering and Death accompany the preaching the Golpel, yet having the same Spirit of Faith that David had, when he faid, I believe, therefore have I spoken; I also believing, therefore speak: Knowing that he who 14 raised up the Lord Jesus, shall raise me up also by Jesus, and present me with you to God. For I do and fuffer all 15 Things for your Sakes, that the exuberant Favour of God may abound, by the Thanksgiving of a greater Number, to the Glory of God, i. e. I endeavour by my Sufferings and Preaching to make as many Converts as I can; that fo the more partaking of the Mercy and Favour of God, of which there is a plentiful and inexhaustible Store, the more may give Thanks unto him; it being more for the Glory of God, that a greater Number should give Thanks, and pray to him. For which Reason 16 I faint nor 2, I flag not; but though my bodily Strength decay, yet the Vigour of my Mind is daily renewed: For the more my Sufferings are here 17 in propagating the Gospel, which at worst are but transient and light, the more will they procure me an exceedingly far greater Addition of that Glory 2 in Heaven, which is folid and e-

16 ² I faint not. What this fignifies we have feen, ver. 1. Here St. Paul gives another Proof of his Sincerity in his Ministry, and that is the Sufferings and Danger of Death, which he daily incurs by his Preaching the Gospel: And the Reason why those Sufferings and Dangers deter him not, nor make him at all flag, he tells them, is the Assurance he has that God, thro' Christ, will raise him again, and reward him with Immortality in Glory. This Argument he pursues, Chap. iv. 7. & v. 9.

17 2 Weight of Glory. What an Influence St. Paul's Hebrew had upon his Greek, is every where visible: \(\sigma\) in Hebrew signifies to be heavy, and to be glorious; St. Paul in the Greek joins them.

and fays, Weight of Glory.

- 18 ternal; I having no regard to the vifible Things of this World, but to the invifible Things of the other; for the Things that are seen, are temporal, but those that are not seen, are eternal.
 - For I know, that if this my Body, which is but as a Tent for my fojourning here upon Earth for a short Time, were dissolved, I shall have another of a divine Original; which shall not, like Buildings made with Mens Hands, be subject to decay, but shall be eternal

2 in the Heavens. For in this Tabernacle b I groan earnestly, desiring without putting off this mortal, earthly Body, by Death, to have that celestial 3 Body superinduced; if so be, the coming

c of Christ shall overtake me in this
Life, before I put off this Body. For
we that are in the Body, groan under
the Pressures and Inconveniencies that
attend us in it; which yet we are not
therefore willing to put off, but had
rather, without dying, have it changed d
into a celestial, immortal Body; that so
this mortal State may be put an End
to, by an immediate Entrance into an

18While we look not at the things which are feen, but at the things which are not feen: for the things which are feen, are temporal; but the things which are not feen, are eternal.

I For we know, that if our earthly house of this tabenacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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2 For in this we groan earnestly, desiring to be cloathed upon with our house which is from heaven:

3 If so be, that being cloathed, we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life.

2 b Vid. Ver. 4.

3 'That the Apossel look'd on the Coming of Christ as not far off, appears by what he says, I Thess. iv. 15. & v. 6. which Epistle was written some Years before this. See also to the same Purpose, I Cor. i. 7. & vii. 29, 31. & x. 11. Rom. xiii. 11, 12. Heb. x. 37.

immortal

4 The same that he had told them in the first Epistle, Chap. xv. 51. should happen to those who should be alive at Christ's coming. This, I must own, is no very easy Passage: Whether we understand by your, naked, as I do here, the State of the Dead, unclothed with immortal Bodies, till the Resurrection: which Sense is favour'd by the same Word, I Cor. xv. 37. or whether we understand the cleathing upon, which the Apostle desires, to be those immortal

5 Now he that hath wrought us for the felffame thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the

Lord:

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7 (For we walk by faith, not by fight)

8 We are confident, I fay, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that whether prefent or absent, we may be accepted of him. immortal Life. Now it is God who prepares and fits us for this immortal State; who also gives us the Spirit, as a Pledge of it. Wherefore, being 6 always undaunted f, and knowing that whilft I dwell or fojourn in this Body, I am absent from my proper Home, which is with the Lord (for I regulate 7 my Conduct, not by the Enjoyment of the visible Things of this World, but by my Hope and Expediation of the invisible Things of the World to come) I, with Boldness ', preach the 8 Gospel; preferring in my Choice the quitting this Habitation, to get home to the Lord. Wherefore, I make this 9 my only Aim, whether flaying 5 here in this Body, or departing gout of it, to to acquir myfelf, as to be acceptable

immortal Bodies which Souls shall be cloathed with at the Resurrection; which Sense of cloathing upon, seems to be favour'd by 1 Cor. xv. 53, 54. and is that which one should be inclined to, were it not accompanied with this Dissiculty, viz. that then it would follow that the Wicked should not have immortal Bodies at the Resurrection: For whatever it be, that St. Paul here means by being cleathed upon, it is something that is peculiar to the Saints, who have the Spirit of God, and shall be with the Lord in contra-dissinction to others, as appears from the following Verses, and the whole Tenor of this Place.

5 The Spirit is mentioned, in more Places than one, as the Pledge and Earnest of Immortality; more particularly, Eph. i. 13, 14. which, compared with Rom. viii. 23. shews that the Inheritance, whereof the Spirit is the Earnest, is the same which the Apostle speaks of here, viz. the Possession of immortal Bodies.

6, 8 f Θαβρούντες and βαβρούμεν, we are confident, signifies in these two Verses the same that '8μ ἐμαπαρούμεν, we faint not, does, Chap. iv. 1, & 16. i. e. I go on undauntedly, without flagging, preaching the Gospel with Sincerity, and direct Plainness of Speech. This Conclusion which he draws here from the Consideration of the Refurrection and Immortality, is the same that he makes upon the same ground, Chap. iv. 14, 16.

9 Ette evolupouve; eite indupouve; aubether staying in the Body, or going out of it, i.e. whether I am to stay longer here, or sudden-

Iv

fore the Judgment-Seat of Christ, that every one may receive according to what he has done in the Body, whether

this terrible Judgment of the Lord, I preach the Gospel, persuading Men to be Christians: And with what Integrity I discharge that Duty, is manifest to God; and I trust you also are con-

vinced of it in your Consciences. And this I say, not that I commend i my self again, but that I may give you an Occasion not to be ashamed of me, but to glory on my behalf; having

where-

appear before the judgment-feat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our be-

ly to depart. This Sense the foregoing Verse leads us to; and what he says in this Verse, that he endeavours (whether and a continuous, or interpretable) to be well-pleasing to the Lord, i. e. do what is well-pleasing to him, shews, that neither of these Words can signify here his being with Christ in Heaven: For when he is there, the

time of endeavouring to approve himself is over. h St. Paul, from Chap. iv. 12. to this Place, has, to convince them of his Uprightness in his Ministry, been shewing that the Hopes and fure Expectation he had of eternal Life, kept him floady and resolute, in an open, sincere Preaching of the Gospel, without any Tricks, or deceitful Artifice. In which his Argument stands thus: " Knowing that God, who raised up Christ, will " raise me up again, I, without any Fear or Confideration of what " it may draw upon me, preach the Gospel faithfully, making this " Account, that the momentaneous Afflictions which for it I may " fuffer here, which are but flight, in comparison of the eternal "Things of another Life, will exceedingly increase my Happinels " in the other World, where I long to be; and therefore Death, " which brings me home to Christ, is no Terror to me; all my " Care is, that whether I am to flay longer in this Body, or " quickly to leave it, living or dying, I may approve my felf to " Christ in my Ministry." In the next two Verses he has another Argument, to fix in the Corinthians the same Thoughts of him ; and that is the Punishment he shall receive at the Day of Judgment, if he should neglect to preach the Gospel faithfully, and not endeavour fincerely and earneally to make Converts to Christ.

12 From this Place, and feveral others in this Epistle, it cannot be doubted but that his speaking well of himself, had been ob-

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half, that you may have fomewhat to anfwer them which glory in appearance, and not in heart.

13 For whether we be besides ourselves, it is to God: or whether we be sober, it is for your cause.

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14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which wherewithal to reply to those who make a Shew of glorying in outward Appearance, without doing fo inwardly in their Hearts k. For if I am 13 befides myfelf m, in speaking as I do of myself, it is between God and me, he must judge, Men are not concerned in it, nor hurt by it; or if I do it foberly, and upon good ground; if what I profess of myself be in reality true, it is for your Sake and Advantage. For 'tis the Love of Christ constrain- 14 eth me; judging, as I do, that if Christ died for all, then all were dead; and that it he died for all, his Intention 15 was, that they who by him have at-

jected to him, as a Fault. And in this lay his great Difficulty, how to deal with this People: If he answer'd nothing to what was talk'd of him, his Silence might be interpreted Guilt and Consustion; if he desended himself, he was accused of Vanity, Self-commendation, and Folly. Hence it is that he uses so many Reasons to shew, that his whole Carriage was upon Principles far above all worldly Considerations; and tells them here, once for all, that the Account he gives of himself is only to surnish them who are his Friends, and stuck to him, with matter to justify themselves in their Esteem of him, and to reply to the contrary Faction.

* This may be understood of the Leaders of the opposite Faction, who, as 'tis manifest from Chap. x. 7, 15. & xi. 12, 22, 23. pretended to something that they gloried in, though St. Paul affures us they were satisfied in Conscience that they had no solid Ground of glorying.

vi. 12. gives another Reason for his disinterested Carriage in Preaching the Gospel; and that is his Love to Christ, who, by his Death having given him Life, who was dead, he concludes, that in gratitude he ought not to live to himself any more. He therefore being as in a new Creation, had now no longer any Regard to the Things or Persons of this World; but being made by God a Minister of the Gospel, he minded only the faithful Discharge of his Duty in that Ambassy, and, pursuant thereunto, took care that his Behaviour should be such as he describes, Chap. vi. 3——10.

m Besides myself, i. e. in speaking well of myself in my own Justification. He that observes what St. Paul says, Chap. xi. 1. & 16—21. Chap. xii. 6, & 11. will scarce doubt but that the speaking of himself, as he did, was by his Enemies called Glorying, and imputed to him as Folly and Madness.

tain'd to a State of Life, should not any longer live to themselves alone, seeking only their own private Advantage, but should employ their Lives in promoting the Gospel and Kingdom of Christ, who for them died, and rose a-

no Regard to any one, according to the Flesh, i.e. for being circumcised, or a Jew. For it I myself have gloried in this, that Christ himself was circumcised, as I am, and was of my Blood and Nation, I do so now no

proof and Praction, To do now no not be in Christ, it is as if he were in a new Creation o, wherein all former mundane Relations, Considerations and Interests p. are ceased, and at an End;

live, should not henceforth live unto themfelves, but unto him which died for them, and rose again.

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16 Wherefore henceforth know we no man
after the flesh: yea,
though we have known
Christ after the flesh:
yet now henceforth
know we him no
more.

17 Therefore if any man be in Christ, he is a new creature; old things are past away, behold, all things are become new.

16 n This may be supposed to be faid with Reslection on their Jewish false Apostle, who gloried in his Circumcisson, and perhaps that he had seen Christ in the Flesh, or was some way related to him.

17 ° Gal. vi. 14. may give some light to this Place. To make this 16th and 17th Verses coherent to the rest of St. Paul's Discourse here, they must be understood in reference to the false Apostle, against whom St. Paul is here justifying himself; and makes it his main Business in this, as well as his former Epitle, to shew what that false Apostle gloried in, was no just Cause of boasting. Pursuant to this Delign of finking the Authority and Credit of that falle Apostle, St. Paul, in these and the following Verses, dexterously infinuates these two Things: 1st, That the Ministry of Reconciliation being committed to him, they should not forsake him, to hearken to, and follow that Pretender. 2dly, That they being in Christ, and the new Creation, should, as he does, not know any Man in the Fiesh; not esteem or glory in that false Apostle, because he might perhaps pretend to have seen our Saviour in the Flesh, or have heard him, or the like. Krious fignifies Creation; and is fo translated, Rom. viii. 22.

P Τὰ ἀρχαῖα, old Things, perhaps may here mean the Jewish Occonomy; for the false Apostle was a Jew, and as such assumed to himself some Authority, probably by Right of Blood and Privilege of his Nation, wid. 2 Cor. xi. 21, 22. But that St. Paul here tells them, now under the Gospel, is all antiquated, and quite out of doors.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation:

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19 To wit, that God was in Christ, reconciling the world unto himfelf, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambaffadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be fin for us, who knew no fin; that we might be made the righteousness of God in him.

I We then as workers together with him, befeech you also, that ye receive not the grace of God in vain.

2 (For he faith, I have heard thee in a time accepted, and in the day of falvation have I fuccoured thee: behold, now is the accepted time: behold, now is the day of falvation)

3 Giving no offence

all Things in that State are new to 18 him, and he owes his very Being in it. and the Advantages he therein enjoys, not in the least Measure to his Birth. Extraction, or any legal Observances or Privileges, but wholly and folely to God alone; reconciling the World 19 to himself by Jesus Christ, and not imputing their Trespasses to them. And therefore I, whom God hath reconciled to himself, and to whom he hath given the Ministry, and committed the Word of this Reconciliation, as an 20 Ambassador for Christ, as tho' God did by me befeech you, I pray you, in Christ's stead, be ye reconciled to God. For God hath made him subject to 21 Sufferings and Death, the Punishment and Consequence of Sin, as if he had been a Sinner, tho' he were guilty of no Sin; that we, in and by him, might be made righteous by a Righteousness imputed to us by God.

I therefore working together with I him, befeech you also, that you receive not the Favour of God, in the Gospel preached to you in vain 4. (For he 2 saith, I have heard thee in a Time accepted, and in the Day of Salvation have I succepted Time; behold now is the accepted Time; behold now is the Day of Salvation) Giving no Of-3 fence

1 9 Receive the Grace of God in wain, is the same with believing in wain, 1 Cor. xv. 2. i. e. receiving the Doctrine of the Gospel for true, and professing Christianity, without persisting in it, or performing what the Gospel requires.

214

fence to any one in any Thing, that 4 the Ministry be not blamed: But in every Thing approving myself as becomes the Minister of God, by much Patience in Afflictions, in Necessities, in

5 Streights, in Stripes, in Imprisonments, in being toffed up and down, in La-

6 bours, in Watchings, in Fastings; by a Life undefiled, by Knowledge, by Long-fufferings, by the Gifts of the

7 Holy Ghost, by Love unfeigned; by preaching the Gospel of Truth fincerely, by the Power of God affifting my Ministry, by Uprightness of Mind, wherewith I am armed at all Points,

both to do and to fuffer; by Honour and Difgrace, by good and bad Report, as a Deceiver, and yet faithful;

9 as an obscure, unknown Man, but yet known and owned; as one often in danger of Death, and yet, behold, I live; as chastened, but yet not killed;

10 as forrowful, but yet aiways rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all

Things.

O ye Corinthians, my Mouth is opened to you, my Heart is enlarged s to you, my Affection, my Tenderness, my Compliance for you, is not streight

in any thing, that the ministry be not blamed:

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4 But in all things approving our felves as the ministers of God, in much patience, in afflictions, in necessitie. in diffresses,

5 In stripes, in impriionments, in tumults, in labours, in watchings, in fastings,

6 By purenets, by knowledge, by longfuffering, by kindness, by the Holy Ghoft, by love unfeigned,

7 By the word of truth, by the power of God, by the armour righteouines, the right hand and on the left;

8 By honour and difhonour, by evil report and good report; as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold, we live; as chaftened, and not killed;

10 As forrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O yeCorinthians, our mouth is open unto you, our heart is en-

larged.

8 Deceiver; a Title, 'tis like, he had received from some of

the opposite Faction at Corinth, vid. Chap. xii. 16.

11 S Another Argument St. Paul makes use of to justify and excuse his Plainness of Speech to the Corinthians, is, the great At-

fection

12 Ye are not straitned in us, but ye are straitned in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children) be ye also en-

larged.

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14Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an

infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath faid, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

18 And will be a father unto you, and ye shall be my fons and

or narrow. 'Tis your own Narrow- 12 ness makes you uneasy. Let me speak 13 to you, as a Father to his Children; in return do you likewise enlarge your Affections and Deference to me. Be 14 ye not affociated with Unbelievers, have nothing to do with them in their Vices or Worship '; for what Fellowthip hath Righteoutness with Unrighteoufness? What Communion hath Light with Darkness? What Concord hath 15 Christ with Belial "? Or what Part hath a Believer with an Unbeliever? What Agreement hath the Temple of 16 God with Idols? For yeare the I emple of the living God, as God hath faid, I will dwell in them, among them will I walk, and I will be their God, and Wherefore 17 they shall be my People. come out from among them, and be separate, faith the Lord, and touch not the unclean Thing; and I will receive And I will be a Father 18 you to me. to you, and ye shall be my Sons and Daughters,

fection he has for them, which he here breaks out into an Expression of, in a very pathetical manner. This with an Exhortation to separate from Idolaters and Unbelievers, is what he insists on, from this Place to Cb. vii. 16.

14 * Vid. Ch. vii 1.

^{15 &}quot; Belial is a general Name for all the false Gods worshipped by the idolatrous Gentiles.

Daughters, faith the Lord Almighty.

Having therefore these Promises, (dearly Beloved) let us cleanse our telves from the Desilement of all Sorts of Sins, whether of Body or Mind, endeavouring after perfect Holiness in

the Fear of God. Receive me, as one to be hearken'd to, as one to be follow'd, as one that hath done nothing to forfeit your Esteem. I have wrong'd no Man: I have corrupted no Man:

I have defrauded no Man w: I fay not this to reflect on your Carriage towards me: * For I have already affured you, that I have so great an Affection for you, that I could live and die with

4 you. But in the Transport of my Joy, I use great Liberty of Speech towards you. But let it not be thought to be of ill Will, for I boast much of you; I am filled with Comfort, and my Joy abounds exceedingly in all my Afflicti-

I had no Respite from continual Trouble that beset me on every Side. From without I met with Strife and Opposition in Preaching the Gospel: and within I was filled with Fear upon your Account, lest the false Apostle continuing his Credit and Faction amongst you, should pervert you from

6 the Simplicity of the Gospel y. But God, who comforteth those who are cast down, comforted me by the coming

7 of Titus, not barely by his Prefence, but by the Comfort I received from you by him, when he acquainted me

daughters, faith the Lord almighty.

I Having therefore these promises (dearly beloved) let us cleanse ourselves from all filthiness of the sless and spirit, persecting holiness in the scar of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I fpeak not this to condemn you: for I have faid before, that you are in our hearts to die and live with you.

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4 Great is my boldness of speech toward you, great is my glorying of you. I am filled with comfort, I am exceeding joyful in all our tribulation.

s For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the confolation wherewith he was comforted in you, when he told

² W This feems to infinuate the contrary Behaviour of their false Apostle.

^{3 *} Vid. 1 Cor. iv. 3. 2 Cor. x. 2. & xi. 20, 21. & xiii. 3.

⁵ Y Fid. Ch. xi. 3.

us your earnest desire, your mourning, your fervent mind toward me; so that I rejoyced the more.

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8 For though I made you forry with a letter, I do not repent, though I did repent: for I perceive that the fame epiftle made you forry, though it were but for a featon.

o Now I rejoyce, not that ye were made forry, but that ye forrowed to repentance: for ye were made forry after a godly manner, that ye might receive damage by us in nothing.

10 For godly forrow worketh repentance to falvation not to be repented of: but the forrow of the world worketh death.

felf fame thing that ye forrowed after a godly fort, what carefulness it wrought in you, yea, what clearing of your felves, yea, what indignation, yea, what

with your great Defire of conforming yourselves to my Orders; your Trouble for any Neglects you have been guilty of towards me; the great Warmth of your Affection and Concern for me: to that I rejoyced the more for my past Fears, having writ to you a Letter, 3 which I repented of, but now do not repent of, perceiving that though that Letter grieved you, it made you fad but for a short Time: But now I rejoyce not that you were made forry, but that you were made forry to Repentance. For this proved a beneficial 9 Sorrow, acceptable to God, that in nothing you might have Caufe to complain that you were damaged by me. For godly Sorrow worketh Repen- 10 tance to Salvation not to be repented of: But Sorrow rifing from worldly Interest, worketh Death. In the pre- 11 fent Cafe mark it, 2 that godly Sorrow which you had, what Carefulness it wrought in you, to conform yourselves to my Orders, ver. 15. yea what clearing yourselves from your former Miscarriages; yea, what Indignation against those who led you into them; Dd

in, and what were the Objects of the several Passions which were raised in them, does both here, and in the 7th Verse forbear to to mention by, and to what they were moved, out of Modesty and Respect to them. This is necessary for the Information of ordinary Readers, to be supplied as can be best collected from the main Design of the Apostle in these two Epistles, and from several Passinges giving us light in it.

yea, what Fear to offend me ²; yea, what vehement Defire of fatisfying me; yea, what Zeal for me; yea, what Revenge against yourselves for having been so missed. You have shewn your selves to be set right *, and be as you should be in every Thing by this Carriage of yours †. If therefore I wrote unto you concerning the Fornicator, it was not for his sake that had done, nor his that had suffered the wrong,

fear, yea, what vehement defire, yea, what zeal, yea, what revenge: in all things ye have approved yourfelves to be clear in this matter.

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I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong; but that

2 Vid. Ver. 15. * Clear. This Word answers very well awas in the Greek; but then to be clear in English, is generally understood to fignify not to have been guilty; which could not be the Sense of the Apostle, he having charged the Corinthians so warmly in his first Epistle. His meaning must therefore be, that they had now resolved on a contrary Course, and were so far clear, i. e. were set right, and in good Disposition again, as he describes it in the former Part of this Verse. + And therefore I think εν τω πράγματι, may best be rendred in fact, i: e. by your Sorrow, your Fear, your Indignation, your Zeal, &c. I think it cannot well be translated in this matter, understanding thereby the Punishment of the Fornicator. For that was not the matter St. Paul had been speaking of: but the Corinthians fiding with the false Apostle against him, was the Subject of the preceding Part of this, and of the three or four foregoing Chapters, wherein he justifies himself against their Slanders, and invalidates the Pretences of the adverse Party. This is that which lay chiefly upon his Heart, and which he labours might and main both in this and the former Epistle to rectify, as the Foundation of all the Disorders amongst them; and consequently is the matter wherein he rejoices to find them all fet right. Indeed, in the immediately following Verse, he mentions his having writ to them concerning the Fornicator, but it is only as an Argument of his Kindness and Concern for them: But that what was the great Cause of his Rejoicing, what it was that gave him the great Satisfaction, was the breaking the Faction, and the re-uniting them all to himself, which he expresses in the Word all, emphatically used, ver. 13, 15. and from thence he concludes thus, ver. 16. rejoice therefore that I have Confidence in you in all Things. His Mind was now at rest; the Partizans of his Opposer the false Apoftle having forfaken that Leader whom they had fo much gloried in, and being all now come over to St. Paul, he doubted not but all would go well, and so leaves off the Subject he had been upon in the feven foregoing Chapters, viz. the Justification: of himself, with here and there Reflections on that false Apostle.

our care for you in the fight of God might appear unto you.

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13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boafted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilit he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore, that I have confidence in you in all things. but principally that my Care and Concern for you might be made known to you, as in the Presence of God; therefore I was comforted in your 13 Comfort: but much more exceedingly rejoiced I in the Joy of Titus, because his Mind was fet at Ease by the good Disposition he found you all in towards me b. So that I am not ashamed of 14 having boufted of you to him. For as all that I have faid to you is Truth, fo what I faid to Titus in your Commendation, he has found to be true, where- 15 by his Affection to you is abundantly increased, he carrying in his Mind the univerfal Obedience of you all unanimoufly to me, and the Manner of your receiving him with Fear and Trembling. I rejoice therefore that I 16 have Confidence in you in all Things

13 b Vid. ver. 15.

SECT. III.

CHAP. VIII. I.-IX.IS.

CONTENTS.

THE Apostle having employ'd the seven foregoing Chapters in his own Justification, in the Close whereof he expresses the great Satisfaction he had in their being all united again in their Affection and Obedience to him; he, in the two next Chapters, exhorts them, especially by the Example of the Churches of Macedonia, to a liberal Contribution to the poor Christians in Judea.

Dd 2

Morcover,

PARAPHRASE.

TEXT.

Moreover, Brethren, I make known to you the Gift ', which, by the Grace of God, is given in the Churches of Macedonia, viz. that amidst the

2 of Macedonia, viz. that amidst the Assistions of they have been much tried with, they have, with exceeding Chearfulness and Joy, made their very low Estate of Poverty yield a rich Con-

of themselves (as I must bear them witness) to the utmost of their Power;

4 nay, and beyond their Power, earnestly intreating me to receive their Contribution, and be a Partner with others in the Charge of conveying and distri-5 buting it to the Saints. And in this

they out-did my Expectation, who could not hope for so large a Collection from them. But they gave themselves first to the Lord; and to me, to dispose of what they had, according as the good

6 Pleasure of God should direct. Insomuch, that I was moved to persuade Titus, that as he had begun, so he would also see this charitable Contribution carried on among you till it was

7 perfected; that as you excel in every Thing, abounding in Faith, in Wellspeaking, MOreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

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2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to their power (I bear record) yea, and beyond their power, they were willing of themselves,

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministring to the faints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Infomuch that we defired Titus, that as he had begun, fo he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, in utterance,

2 d How ill dispos'd and rough to the Christians the Macedonians

were, may be feen, Alls xvi. & xvii.

^{1 •} X2ρις, which is translated Grace, is here used by St. Paul for Gift or Liberality, and is so used, ver. 4, 6, 7, 9, 19. & 1 Cer. zvi. 3. It is called also χάρις Θεοῦ, the Gift of God; because God is the Author and Procurer of it, moving their Hearts to it. Besides, δεδομένον εν cannot signify bestowed on, but given in or by.

and knowledge, and in all diligence, and in your love to us; fee that ye abound in this grace also.

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8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jeius Christ, that though he was rich, yet for our fakes he became poor, that ye through his poverty might be rich.

fpeaking, in Knowledge, in ever good Quality, and in your Affection to me, ye might abound in this Act of charitable Liberality also. This I say to 8 you, not as a Command from God, but on Occasion of the great Liberality of the Churches of Macedonia, and to shew the World a Proof of the genuine noble Temper of your Love. For ye know the Munisicence of our Lord Jesus Christ, who being rich, made himself poor for your sakes, that you by his Poverty might become rich.

8 ° Το της υμετέρας άγάπης γνήσιου δοκιμάζων, shewing the World a Proof of the genuine Temper of their Love: Thus I think, it should be rendred. St. Paul, who is so careful all along in this Epistle, to shew his Esteem and good Opinion of the Corinthians, taking all Occasions to speak and presume well of them, whereof we have an eminent Example in these Words, Ye abound in your Love to us, in the immediately preceding Verse; he could not, in this Place, fo far forget his Design of treating them very tenderly, now they were newly return'd to him, as to tell them, that he fent Titus for the promoting their Contribution, to make a Trial of the Sincerity of their Love. This had been but an ill Expression of that Confidence, which, Chap. vii. 16. he tells them, he has in them in all Things. Taking therefore, as without Violence to the Words one may, δημιμάζων for drawing out a Proof, and γνήσιον for genuine, the Words very well express St. Paul's obliging way of firring up the Corinthians to a liberal Contribution, as I have understood them: For St. Paul's Discourse to them briefly stands thus; " The great Liberality of the poor Macedonians, made me " fend Titus to you, to carry on the Collection of your Charity, " which he had begun, that you who excel in all other Virtues, " might be eminent also in this. But this I urge, not as a Com-" mand from God, but upon Occasion of others Liberality, lay " before you an Opportunity of giving the World a Proof of the " genuine Temper of your Charity; which, like that of your " other Virtues, loves not to come behind that of others."

9 f Την χάριν, the Grace, rather the Munificence; the Signification wherein St. Paul uses χάρις, over and over again in this Chapter, and is translated Gift, ver. 4.

222 II CORINTHIAN J. Chap. VIII.

10 I give you my Opinion in the Case, because it becomes you so to do; as having began not only to do something in it, but to shew a Willingness

fore apply yourselves to the doing of it in earnest; so that as you undertook it readily, so you would as readily per-

12 form it, out of what you have: For every Man's Charity is accepted by God according to the Largeness and Willingness of his Heart in giving, and not according to the Narrowness of his

13 Fortune. For my Meaning is, not that you should be burdened to ease o-

bundance should make up what they through Want come short in, that in another Occasion their Abundance may supply your Deficiency, that there may

that had much, had nothing over; and

Thanks be to God, who put into the Heart of Titus the fame Concern for

17 you; who not only yielded to my Exhortation g, but being more than ordinary concerned for you, of his own Accord went unto you; with whom no And herein I give my advice: for this is expedient for you who have begun before, not only to do, but alfo to be forward a year ago.

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perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men may be eased, and you burdened:

that now at this time your abundance may be a supply for their want, that their abundance alfo may be a supply for your want, that there may be an equality:

He that had gathered much, had nothing over; and he that had gathered little, had no lack.

16 But thanks be to God, which put the fame earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

17 & Vid. Ver. 6.

18 And we have fent with him the brother, whose praise is in the gospel, throughout all the churches:

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19 (And not that only, but who was alfo chosen of the churches to travel with us with this grace, which is administred by us to the glory of the same Lord, and declaration of your ready mind.)

20 Avoiding this, that no man should blame us in this abundance, which is administred by us:

21 Providing for honest things, not only in the fight of the Lord, but also in the fight of men.

22 And we have fent with them our brother, whom we have oftentimes proved diligent in many things, but how much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner, and fellow helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof I have fent the Brother h, who has 18 Praise through all the Churches for his Labour in the Gospel, (and not that 19 only, but who was also chosen of the Churches to accompany me in the carrying this Collection, which Service I undertook for the Glory of our Lord, and for your Encouragement to a liberal Contribution) to prevent any Af- 20 perfion might be cast on me by any one, on occasion of my meddling with the Management of fo great a Sum; and to take care, by having fuch Men 21 join'd with me in the same I rust, that my Integrity and Credit should be preferved, not only in the Sight of the Lord, but also in the Sight of Men. With them I have fent our Brother, of 22 whom I have had frequent Experience in fundry Affairs, to be a forward, active Man; but now much more earneftly intent, by reason of the strong Perfuasion he has of your contributing liberally. Now whether I speak of 23 Titus, he is my Partner, and one who with me promotes your Interest; or the two other Brethren fent with him. they are the Messengers of the Churches of Macedonia, by whom their Collection is fent, and are Promoters of the Glory of Christ. Give therefore to 24 them, and by them to those Churches

¹⁸ h This Brother most take to be St. Luke, who now was, and had been a long while St. Paul's Companion in his Travels.

a Demonstration of your Love, and a Justification of my boasting of you.

For as touching the Relief of the poor Christians in Jerusalem, it is need-

2 less for me to write to you. For I know the Forwardness of your Minds, which I boafted of on your behalf to the Macedonians, that ' Achaia was ready a Year ago, and your Zeal in this Matter hath been a Spur to many

3 others. Yet I have fent these Brethren, that my boatting of you may not appear to be vain and groundless in this

4 Part: Butthat you may, as I faid, have your Collection ready, lest if perchance the Macedonians should come with me. and find it not ready, I (not to fay you) should be ashamed in this Matter where-

5 of I have boafted. I thought it therefore necessary to put the Brethren upon going before unto you, to prepare Things by a timely Notice beforehand, that your Contribution may be ready, as a free Benevolence of yours, and not as a niggardly Gift extorted

This I fay, He who fow-6 from you. eth sparingly, shall reap also sparingly;

of your love, and of our boafting on your behalf.

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1 For as touching the ministring to the faints, it is superfluous for me to write to you.

2 For I know the forwardness of mind, for which I boaft of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many.

3 Yet have I fent the brethren, left our boafting of you should be in vain in this behalf; that, as I faid, ye may

be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we fay not, you) should be ashamed in this same confident boafting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the fame might be ready as a matter of bounty, and not as of covetouineis.

6 But this I fay, He which foweth fparingly, shall reap also and he fparingly:

² i Achaia, i. e. the Church of Corinth, which was made up of the Inhabitants of that Town, and of the circumjacent Paris of Achaia. Vid. Ch. i. 1.

which foweth bountifully, shall reap also bountifully.

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7 Every Man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace a-bound towards you; that ye always having all fufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

no Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

to Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the adminifiration of this fervice, not only supplieth the want of the saints, but

and he who foweth plentifully, shall also reap plentifully. So give as you 7 find yourselves disposed every one in his own Heart, not grudgingly, as if it were wrung from you; for God loves a cheerful Giver. For God is 8 able to make every charitable Gift k of yours redound to your Advantage, that you having in every Thing always a Fulness of Plenty, ye may abound in every good Work (as it is written, He hath scattered, he hath given to the 9 Poor, and his Liberality remaineth for ever. Now he that supplies Seed 10 to the Sower, and Bread for Food; supply and multiply your Stock of Seed m, and increase the Fruit of your Liberality) enrich'd in every I hing to II all Beneficence, which by me as instrumental in it, procureth Thanksgiving to God. For the Performance 12 of this Service doth not only bring Supply to the Wants of the Saints, but E e

⁸ k Xane, Grace, rather Charitable Gift or Liberality, as it fignifies in the former Chapter, and as the Context determines the Sense here.

^{9, 10 &}lt;sup>1</sup> Διαχιοσύνη, Righteousness, rather Liberality; for so duanosύνη in Scripture Language often signisses. And so Matt. vi. 1. for inequosύνην, Alms, some Copies have διαμιοσύνην Liberality. And so Joseph, Matt. i. 19 is called δίκαιτε just, benign.

¹⁰ m Σπόρου, Seed forun, rather your Seed and Seed plot, i. o. Increase your Plenty to be laid out in charitable uses.

reacheth farther, even to God himself,

13 by many Thanksgivings, (whilst they
having such a Proof of you in this
your Supply, glorify God for your
professed Subjection to the Gospel of
Christ, and for your Liberality in communicating to them, and to all Men,

14 and to the procuring their Prayers for you, they having a great Inclination towards you, because of that gracious Gift of God bestowed on them by

15 your Liberality. Thanks be to God for this his unspeakable Gift.

is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration, they glorify God for your protested subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.)

14 And by their prayer for you, which long after you, for the exceeding grace of God

in you.

Thanks be unto God for his unspeakable gift.

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SECT. IV.

CHAP. X. I.-XIII. 10.

CONTENTS.

ST. Paul having finished his Exhortation to Liberality in their Collection for the Christians at Jerasalem, he here reassumes his former Argument, and prosecutes the main Purpose of this Epistle, which was totally to reduce and put a final End to the adverse Faction, (which seems not yet to be entirely extinct) by bringing the Corinthians wholly off from the false Apostle they had adhered to; and to re-establish himself and his Authority in the Minds of all the Members of that Church. And this he does by the Steps contained in the following Numbers.

SECT. IV. N. I.

CHAP. X. 1-6.

CONTENTS.

HE declares the extraordinary Power he hath in Preaching the Gospel, and to punish his Opposers amongst them.

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PARAPHRASE.

felf befeech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2 But I befeech you, that I may not be bold when I am prefent, with that confidence wherewith I think to be bold again fome which think of us, as if we walked according to the flesh.

3For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty

OW I the same Paul, who am t (as 'tis faid amongst " you) base and mean when present with you, but bold towards you when abfent, befeech you by the Meekness and Gentleness o of Christ; I befeech you, I fay, that 2 I may not, when prefent among you, be bold after that Manner. I have refolv'd to be bold towards fome, who account that in my Conduct and Ministry I regulate myself wholly by carnal Confiderations. For though I live 3 in the Flesh, yet I do not carry on the Work of the Gospel (which is a Warfare) according to the Flesh. (For the 4 Weapons of my Warfare are not fleshly P, but fuch as God hath made mighty Ee 2

^{1 &}quot; Vid. ver. 10.

o St. Paul thinking it fit to forbear all Severity till he had by fair means reduced as many of the contrary Party as he could, to a full Submission to his Authority, (vid. Ver. 6.) begins here his Discourse by conjuring them by the Meekness and Gentleness of Christ, as an Example that might excuse his Delay of exemplary Punishment on the Ringleaders and chief Offenders, without giving them reason to think it was for want of Power.

⁴ P What the επλα σαρκικά, the carnal Weapons, and those other opposed to them, which he calls δυνατά τῶ Θεῶ, mighty through God, are, may be seen if we read and compare 1 Cor. i. 23, 24. & ii. 1, 2, 4, 5, 12, 13. 2 Cor. iv. 2, 6.

to the pulling down of strong Holds, i.e. whatever is made use of in Opposition) Beating down human Reasonings, and all the touring and most elevated Superstructures raised thereon by the Wit of Men against the Knowledge of God, as held forth in the Gospel, captivating all their Notions, and bringing them into Subjection to Christ;

6 And having by me in a Readiness, Power wherewithal to punish and chastife all Disobedience; when you, who have been missed by your false Apostle, withdrawing yourselves from him, shall

return to a perfect Obedience 4.

through God, to the pulling down of strong holds.) (

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5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

69 Those whom he speaks to here, are the Corinthian Convert, to whom this Epistle is written. Some of these had been drawn into a Faction against St. Paul; these he had been, and was endeayouring to bring back to that Obedience and Submission which the rest had continued in to him as an Apostle of Jesus Christ. The Corinthians of these two forts are those he means, when he says to them, Ch. ii. 3. & Ch. vii. 13, 15. You all, i. e. all ye Christians of Corinth and Achaia. For he that had raised the Factionamongst them, and given so much trouble to St. Paul, was a Stranger and a Jew, Vid. Ch. xi. 22. crept in amongst them, after St. Paul had gather'd and establish'd that Church, I Cor. iii. 6, 10. 2 Cor. x. 15, 16. Of whom St. Paul feems to have no Hopes, Chap. xi. 13---15, and therefore he every where threatens, 1 Cor. iv. 19. and here particularly, ver. 6, & 11. to make an Example of him and his Adherents, (if any were so obstinate to stick to him) when he had brought back again all the Corinthians that he could hope to prevail on.

S E C T. IV. N. 2.

CHAP. X. 7-18.

CONTENTS.

ST. Paul examines the false Apostle's Pretensions, and compares his own with his Performances.

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PARAPHRASE.

7 D O ye look on things after the outward appearance? if any man trust to himfelf, that he is Christ's, let him of himfelf think this again, that as he is Christ's, even so are we Christ's.

8For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 'That I may not feem as if I would terrify you by letters.

noFor his letters (fay they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

think this, that fuch as we are in word by letters, when we are abfent, fuch will we be also in deed when we are present.

make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing

O ye judge of Men by the out- 7 ward Appearance of Things? Is it by fuch Measures you take an Estimate of me and my Adversaries? If he has Confidence in himself that he is Christ's, i. e. assumes to himself the Authority of one employ'd and commissioned by Christ '; let him, on the other Side, count thus with himself. that as he is Christ's, so I also am Nay, if I should boastingly 8 Chritt's. fay fomething more s of the Authority and Power, which the Lord has given me for your Edification, and not for your Destruction *, I should not be put to shame t. But that I may not 9 feem to territy you by Letters, as is objected to me by some, who say, that 10 my Letters are weighty and powerful, but my bodily Presence weak, and my Discourse contemptible; let him that 11 fays'fo, reckon upon this, that fuch as I am in Word by Letters when I am absent, such shall I be also in Deed when present. For I dare not be so 12 bold, as to rank or compare myself with fome who vaunt themselves: But they measuring themselves within themselves, and comparing themselves with

^{7 *} Vid. Chap. xi. 33.

^{8 •} More, vid. Chap. xi. 23. * Another Reason infinuated by the Apostle for his forbearing Severity to them.

I should not be put to shame, i. c. the Truth would justify me in

¹² This is spoken ironically; in saurois, amongst themselves,

with themselves, do not understand w. 13 But I, for my Part, will not boalt of myfelf in what has not been meafured out, or allotted to me x, i. e. I will not go out of my own Province to feek Matter of Commendation, but proceeding orderly in the Province which God hath measured out, and allotted to me, I have reach'd even unto you, i.e. I preach'd the Gospel in every Country as I went, till I came as far

14 as to you. For I do not extend my felf farther than I should, as if I had skipp'd over other Countries in my Way, without proceeding gradually to you; no, for I have reach'd even unto you in Preaching of the Gospel in

15 all Countries as I passed along y; Not extending my Boafting beyond my

themselves amongst themselves, are not

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13 But we will not boast of things without our méasure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we firetch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also, in preaching the gospel of

15 Not boafting of things without our

rather within themselves: For, in all likelihood, the Faction and Opposition against St. Paul was made by one Person, as we before observed. For though he speaks here in the Plural Number, which is the fofter and decenter way in fuch Cases, yet we see, in the foregoing Verse, he speaks directly and expresly as of one Person; and therefore in sauroi; may, most confonantly to the Apostle's meaning here, be understood to fignify within themselves, i. e. with what they find in themselves: The whole Place shewing, that this Person made an Estimate of himself only by what he found in himfelf; and thereupon preferr'd himself to St. Paul, without confidering what St. Paul was, or had done.

w Do not understand; that they ought not to intrude themselves into a Church planted by another Man, and there vaunt themselves, and fet themselves above him that planted it; which is the Mean-

ing of the four next Verses.

13 × Αμετρα, here, and in ver. 15. doth not fignify immense, or immoderate, but fomething that hath not been measured out and alloted to him; fomething that is not committed to him, nor within his Province.

14 This feems to charge the falfe, pretended Apostle, who had caused all this Disturbance in the Church of Corinth, that without being appointed to it, without preaching the Gospel in his way thither, as became an Apostle, he had crept into the Church of

15 2 Boasting, i. e. intermeddling, or assuming to myself Atthority to meddle, or Honour for meddling.

measure, that is, of other mens labour; but having hope when your faith is increased, that we shall be enlarged by you, according to our rule abundantly;

16 To preach the gofpel in the regions beyond you, and not to boast in another man's line, of things made ready to our hand.

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17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth. own Bounds, into Provinces not allotted to me, nor vaunting myfelf of any Thing I have done in another's Labour a, i. e. in a Church planted by another Man's Pains; but having Hope that your Faith increasing, my Province will be enlarged by you yet farther: So that I may preach the Gospel to the 15 yet unconverted Countries beyond you, and not take Glory to myself from another Man's Province, where all Things are made ready to my Hand a. But he that will glory, let him glory 17 or feek Praife from that which is committed to him by the Lord, or in that which is acceptable to the Lord. For 13 not he who commends himself, does thereby give a Proof of his Authority or Mission; but he whom the Lord commends by the Gitts of the Holy Ghoft b.

15, 16 2 Here St. Paul visibly taxes the false Apostle for coming into a Church, converted and gathered by another, and there pretending to be some body, and to rule all. This is another Thing that makes it probable, that the Opposition made to St. Paul, was but by one Man, that had made himself the Head of an opposite Faction: For it is plain it was a Stranger, who came thither after St. Paul had planted this Church; who pretending to be more an Apostle than St. Paul, with greater Illumination, and more Power, fet up against him to govern that Church, and withdraw the Corinthians from following St. Paul, his Rules and Doc-Now this can never be supposed to be a Combination of Men, who came to Ccrinth with that Defign; nor that they were different Men that came thither separately, each setting up for himfelf, for then they would have fallen out one with another, as well as with St. Paul: And in both Cafes St. Paul must have spoken of them in a different way from what he does now. The fame Character and Carriage is given to them all, throughout both these Epiftles; and I Cor. iii. 10. he plainly speaks of one Man. That fetting up thus to be a Preacher of the Gospel amongst those that were already Christians, was looked upon by St. Paul to be a Fault, we may see, Rom. xv. 20.

18 b 'Tis of these Weapons of his Warfare that St. Paul speaks in this Chapter; and 'tis by them that he intends to try which is

the true Apostle, when he comes to them.

S E C T. IV. N. 3.

CHAP. XI. 1-6.

CONTENTS.

HE shews, that their pretended Apostle bringing to them no other Saviour, or Gospel; nor conferring greater Power of Miracles than he [St. Paul] had done, was not to be preferr'd before him.

PARAPHRASE.

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Would you could bear with me a little in my Folly c; and indeed do bear with me. For I am jealous over you, with a Jealousy that is for God: For I have fitted and prepared you for one alone to be your Husband, viz. that I might deliver you up a pure Virgin to Christ. But I fear, lest some Way or other, as the Serpent beguiled Eve by his Cunning, so your Minds should be debauch'd from that Singleness which is due to Christ d. For if

ould to God ye could bear with me a little in my folly; and indeed bear with

2 For I am jealous over you with godly jealoufy: for I have espouled you to one husband, that I may prefent you as a chastle virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve thro' his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 ° Folly, so he modestly calls his speaking in his own Defence.
3 d Aπλότητος τῷ; εἰς τὸν Χριζὸν, The Simplicity that is in. rather, towards Christ, answers to ἐνὶ ἀνδρὶ Χριζῶ, to one Husband Christ, in the immediately foregoing Verse: For ἐνὶ, one, is not put there for nothing, but makes the Meaning plainly this; "I have formed and fitted you for one Person alone, one Husband, who is

this

[&]quot;Christ: I am concerned, and in care, that you may not be drawn afide from that Submission, that Obedience, that Temper of Mind that is due singly to him; for I hope to put you into

[&]quot;his Hands poffessed with pure Virgin Thoughts, wholly fixed on him, not divided, nor roving after any other, that he may take

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

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this Intruder who has been a Leader amongst you, can preach to you another Saviour, whom I have not preached; or if you receive from him other or greater Gifts of the Spirit, than those you received from me; or another Gospel than what you accepted from me, you might well bear with him, and allow his Pretentions of being a new and greater Apostle. For 5 as to the Apostles of Christ, I suppose I am not a whit behind the chiefest of them. For though I am but a mean 6 Speaker, yet I am not without Knowledge, but in every Thing have been made manifest unto you, i.e. to be an Apostle.

" you to Wife, and marry you to him elf for ever." 'Tis plain their Perverter, who opposed St. Paul, was a Jew, as we have seen. 'Twas from the Jews, from whom, of all professing Christianity, St. Paul had most Trouble and Opposition: For they having their Hearts set upon their old Religion, endeavoured to mix Judaitm and Christianity together. We may suppose the Case here to be much the same with that which he more fully expresses in the Epistle to the Galatians; particularly, Gal. i. 6-12. & Chap. iv. 9-____11. & 16-___21. & Chap. v. 1-13. The Meaning of this Place here feems to be this: " I have taught " you the Gospel alone, in its pure and unmixed Simplicity, by which only you can be united to Christ; but I fear, lest this " your new Apostle should draw you from it, and that your Minds " fhould not flick to that fingly, but should be corrupted by a " mixture of Judaism." After the like manner St. Paul expresles Christians being delivered from the Law, and their Freedom from the ritual Observances of the Jews, by being married to Christ, Rom. vii. 4. which Place may give some light to this.

S E C T. IV. N. 4.

CHAP. XI. 7-15.

CONTENTS.

HE justifies himself to them, in his having taken nothing of them. There had been great Talk about this, and Objections raised against St. Paul thereupon; vid. 1 Cor. ix. 1---3. as if by this he had discover'd himself not to be an Apostle: To which he there answers, and here touches it again, and answers another Objection, which it seems was made, viz. that he refused to receive Maintenance from them out of Unkindness to them.

PARAPHRASE.

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HAVE I committed an Offence of in abasing myself to work with my Hands, neglecting my Right of Maintenance due to me as an Apostle, that you might be exalted in Christianity, because I preached the Gospel of God to you gratis? I robb'd other Churches, taking Wages of them to do you Service: And being with you, and in want, I was chargeable to not a Man of you. For the Brethren

who came from Macedonia, supplied

me with what I needed: And in all

7 Have I commited an offence in againg myfelf, that you might be exalted, because I have preached to you the Gospel of God freely?

8 I robbed other Churches, taking wages of them to do you

fervice.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I

things

The adverse Party made it an Argument against St. Panl, as an Evidence that he was no Apostle, since he took not from the Corinthians Maintenance, 1 Cor. ix. 1—3. Another Objection raised against him from hence, was, That he would receive nothing from them, because he loved them not, 2 Cor. xi. 11. This he answers here, by giving another reason for his so doing. A third Allegation was, that it was only a crasty Trick in him to catch them, 2 Cor. xii. 16. which he answers there.

have kept myself from being burthensome unto you, and so will I keep myself.

Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

that I will do, that I may cut off occasion from them which defire occasion, that wherein they glory, they may be found even as we.

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13 For such are false apostles, deceived workers, transforming themselves into the Apostles of Christ.

14 And no marvel; for fatan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

things I have kept myself from being burdeniome to you, and fo will I continue to do. The Truth and Sincerity 10 I owe to Christ, is in what I say to you, viz. This Boafting of mine shall not in the Regions of Achaia be stopp'd Why fo? Is it because I love 11 in me. you not? For that God can be my Witness, he knoweth. But what I do 12 and shall do f is, that I may cut off all Occasion from those who, it I took any thing of you, would be glad or that Occasion to boalt, that in it they had me for a Pattern, and did nothing but what even I myself had done. For these are 13 false Apostles, deceitful Labourers in the Gofpel, having put on the counterteit Shape and Outlide of Apostles of Christ: And no marvel; for Satan 14 himself is sometimes transformed into an Angel of Light. Therefore it is 15 not strange, if so be his Ministers are disguised so as to appear Ministers of the Gospel; whose End shall be according to their Works.

fland in the Greek, and do not refer to ver. 10. as a Profession of his Resolution to take nothing of them; but to ver. 11. to which it is join'd; shewing that his refusing any Reward from them, was not out of Unkindness, but for another reason.

¹³ They had questioned St. Paul's Apostleship, 1 Cor. ix. because of his not taking Maintenance of the Corinthians. He here directly declares them to be no true Apostles.

S E C T. IV. N. 5.

CHAP. XI. 16-33.

CONTENTS.

HE goes on in his Justification, restecting upon the Carriage of the salse Apostle towards the Corinthians, ver. 16—21. He compares himself with the salse Apostle in what he boasts of, as being an Hebrew, ver. 21, 22. or Minister of Christ, ver. 23. and here St. Paul enlarges upon his Labours and Sufferings.

PARAPHRASE.

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I Say again, Let no Man think me a Fool, that I speak so much of my self: or at least if it be a Folly in me, bear with me as a Fool, that I too, as well as others h, may boast myself a little. That which I say on this Oc-

17 little. That which I fay on this Occasion is not by Command from Christ, but, as it were, foolishly in this Matter

18 of Boatting. Since many glory in their Circumcition or Extraction, I will

20 eafily, being yourfelves wife. For you bear with it if a Man bring you into Bondage m, i.e. domineer over you, and use you like his Bondmen; If he make

16 I Say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may beast myself a little.

17 That which I fpeak, I fpeak it not after the Lord, but as it were foolithly in this confidence of boatling.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer sools gladly, seeing ye your telves are wife.

20 For ye fuffer if a man bring you into bondage, if a man de-

¹⁶h Vid. ver. 18.

¹⁸¹ Vid. Ch. xii. 11.

¹⁹² After the Fless. What this glorying after the Flesh was in particular here, vid. ver. 22. viz. being a few by descent.

^{20 1} Spoken ironically for their bearing with the Insolence and Coverquiness of their false Apostle.

m The Bondage here meant, was, Subjection to the Will of their false Apostle, as appears by the following Particulars of this Verse; and not Subjection to the Jewish Rites. For if that had been,

feem

vour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit, wherein soever any is bold (I speak soolishiy) I am bold also.

brews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I:

23 Are they miniflers of Christ? (I
speak as a fool) I am
more: in labours more
abundant, in stripes above measure, in prifons more frequent, in
deaths oft.

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en, St. make a Prey of you; If he take or extort Presents or a Salary from you; If he be elevated and high amongst you; If he smite you on the Face, i.e. treat you contumelioutly. I fpeak accord- 21 ing to the Reproach that has been call upon me, as if I were weak, i.e. destitute of what might support me in Dignity and Authority equal to this falle Apostle, as if I had not as fair Pretences to Power and Profit amongst you as he. Is he an Hebrew , i. e. 22 by Language an Hebrew? fo am 1: Is he an Ifraelite, truly of the Fewish Nation, and bred up in that Religion? for am I: Is he of the Seed of Abraham, really descended from him? and not a Profelyte of a foreign Extraction? fo am I: Is he a Minister of Jesus Christ? 23 (I speak in my foolish Way of Boasting) I am more fo: In toilfome Labours I surpass him; in Stripes I am exceedingly beyond him o; in Prisons I have been oftner; and in the very Jaws of Death more than once. the

St. Paul was so zealous against it, that he would have spoke more plainly and warmly, as we see in his Epistle to the Galatians, and not have touched it thus, only by the bye, slightly, in a doubtful Expression. Besides, it is plain no such thing was yet attempted openly, only St. Paul was afraid of it; Vid. ver. 3.

22 n Is be an Hebrew? Having in the foregoing Verse spoken in the Singular Number, I have been fain to continue on the same Number here, though different from that in the Text, to avoid an Inconsistency in the Paraphrase, which could not but shock the Reader. But this I would be understood to do, without imposing my Opinion on any body, or pretending to change the Text: But as an Expositor, to tell my Reader that I think, that though St. Paul says they, he means but one; as often when he says we, he means only himself, the reason whereof I have given elsewhere.

23 ° Εν πληγαϊς ὑπερβαλλόντως, In Stripes above Measure, rather in Stripes exceeding: For these Words, as the other Particulars of this Verse, ought to be taken comparatively with reference to the salse Apostle, with whom St. Paul is comparing himself in the Ministry of the Gospel: Unless this be understood so, there will

24 the Jews I have five Times received

whipp'd with Rods; once was I ftoned; thrice shipwracked; I have passed a

26 Night and a Day in the Sea: In Journeyings often; in Perils by Water, in Perils by Robbers, in Perils by my own Countrymen, in Perils from the Heathen, in Perils in the City, in Perils in the Country, in Perils at Sea, in Perils 27 amongst false Brethren: In Toil and

Trouble, and fleeples Nights often; in Hunger and Thirst; in Fastings often;

28 in Cold and Nakedness. Besides these Troubles from without, the Disturbance that comes daily upon me from my Concern for all the Churches.

29 Who is a weak Christian, in danger through Frailty or Ignorance to be missed, whose Weakness I do not feel and suffer in, as if it were my own? Who is actually missed, for whom my Zeal and Concern does not make me

30 uneafy, as if I had a Fire in me? If I must be compelled p to glory q, I will

24 Of the Jews five times received I forty stripes, fave one. (

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ftripes, fave one.

25 Thrice was I beaten with rods, once was I ftoned, thrice I fuffered fhipwrack; a night and a day I have been in the deep:

26 In journeying often, in perils of vaters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the fea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of

feem to be a disagreeable Tautology in the following Verses; which, taking these Words in a comparative Sense, are Proofs of his saying, In Stripes I am exceedingly beyond him, for of the Jews sive Times, &c.

glory

30 P Compelled, vid. Chap. xii. 11.

^q By καυχασθαί, which is translated sometimes to glory, and sometimes to boast, the Apostle all along, where he applies it to himself, means nothing but the mentioning some commendable Action of his without Vanity or Ostentation, but barely upon necessity on the present Occasion.

the things which con-

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

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32 In Damascus, the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

glory of those Things which are of my weak and suffering Side. The God and 3t Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. In Damascus, the Governor under Aretas the King, who kept the Town with a Garrison, being desirous to apprehend me, I was through a 33 Window let down in a Basket, and escaped his Hands.

S E C T. IV. N. 6.

CHAP. XII. 1-11.

CONTENTS.

HE makes good his Apostleship by the extraordinary Visions and Revelations which he had received.

TEXT.

PARAPHRASE.

for me doubtless to glory: I will come to visions and revelations of the Lord.

2 I knew a man in

If I must be forced to glory for I your sakes, for me it is not expedient, I will come to Visions and Revelations of the Lord. I knew a Man, 2 by

^{1 &#}x27;El καυχασθαι, δεῖ, If I must glory, is the reading of some Copies, and is justified by ver. 30. of the foregoing Chapter, by the vulgar Translation, and by the Syriac, much to the same Purpose, and suiting better with the Context, renders the Sense clearer.

by the Power of Christ, above fourteen Years ago, caught up into the third Heaven; whether the intire Man, Body and all, or out of the Body in an Extaty, I know not, God knows.

3 And I know fuch an one, whether in the Body, or out of the Body, I

4 know not, God knows; that he was caught up into Paradife, and there heard what is not in the Power of Man to

but myself I will not mention with any boasting, unless in Things that carry the Marks of Weakness, and shew my

6 Sufferings. But if I should have a mind to glory in other Things, I might do it without being a Fool; for I would speak nothing but what is true, having Matter in abundance: But I forbear, lest any one should think of me beyond what he sees me, or hears com-

7 monly reported of me. And that I might not be exalted above measure, by reason of the abundance of Revelations that I had, there was given me a Thorn in the Flesh ", the Messenger of Satan to buffet me, that I might not be over-much elevated. Concerning

Christ, above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot teil: God knoweth) such an one caught up to the third heaven.

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3 And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was caught up into paradife, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of fuch an one will I glory: yet of my felf I will not glory, but in mine infirmities.

6 For though I would defire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he feeth me to me to be, or that he heareth of me.

7 And left I should be exalted above meafure thro' the abundance of the revelations, there was given to me a thorn in the slesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

^{2 &}amp; 3 Modefly speaking of himself in a third Person.

⁶ t Vid. ver. 7.

"Thorn in the Fless: What this was in particular, St. Paul having thought fit to conceal it, is not easy for those who come after to discover, nor is it much material.

8 For this thing I befought the Lord thrice, that it might depart from me.

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o And he faid unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my insuffirmities, that the power of Christ may rest upon me.

pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

cerning this Thing I befought the Lord 8 thrice, that it might depart from me: And he faid, My Favour is fufficient o for thee; for my Power exerts itself. and its Sufficiency is feen the more perfectly, the weaker thou thyself art. I therefore most willingly choose to glory, rather in Things that shew my Weakness, than in my Abundance of glorious Revelations, that the Power of Christ may the more visibly be seen to dwell in me: Wherefore I have Sa- 10 tisfaction in Weaknesses, in Reproaches, in Necessities, in Persecutions, in Distresses, for Christ's sake. For when I, look'd upon in my outward State, appear weak; then, by the Power of Christ which dwelleth in me, I am found to be strong. I am become II foolith in glorying thus; but it is you who have forced me to it. For lought to have been commended by you, fince in nothing came I behind the chiefest of the Apostles, though in myself I am nothing.

S E C T. IV. N. 7.

CHAP. XII. 12, 13.

CONTENTS.

HE continues to justify himself to be an Apostle, by the Miracles he did, and the supernatural Gits he bestowed amongst the Corinthians.

TEXT.

PARAPHRASE.

12 Ruly the figns of an apofile were wrought among you in all pati-

TRULY the Signs whereby an 12
Apostle might be known, were wrought among you by me, in all Patience

242 II CORINTHIANS. Chap. XII.

tience w and Submiffion under the Difficulties I there met with, in miraculous, wonderful and mighty Works, per-

formed by me. For what is there which you were any way shorten'd in, and had not equally with other Churches *, except it be that I myself was not burdensome to you? Forgive me this Injury.

ence, in figns, and wonders, and mighty deeds. (

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13 For what is it wherein ye were inferior to other churches, except it be that I my felf was not burdenfome to you? Forgive me this wrong.

12 "This may well be understood to reflect on the Haughtiness and Plenty wherein the false Apostle lived amongst them.

13 * Vid. 1 Cor. i. 4 -- 7.

S E C T. IV. N. 8.

CHAP. XII. 14-21.

CONTENTS.

HE farther justifies himself to the Corinthians, by his passed Disinterestedness, and his continued kind Intentions to them.

PARAPHRASE.

TEXT.

BEhold this is the third Time I am ready to come unto you, but I will not be burdenfome to you; for I feek not what is yours, but you: for its not expected, nor usual, that Children should lay up for their Parents,

but Parents * for their Children. I will gladly lay out whatever is in my Poffession or Power; nay, even wear out and hazard myself for your Souls b, though it should so fall out, that the

14B Ehold, the third time I am ready to come to you; and I will not be burdenfome to you: for I feek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

gladly fpend and be ipent for you, though the more abundantly I

¹⁴ª Vid. 1 Cor. iv. 14, 15.

¹⁵ Vid. 2 Tim. ii. 10.

love you, the less I be loved.

16 But be it fo, I did not burden you: nevertheless being crafty, I caught you with guile.

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of you by any of them whom I fent unto you?

18 I defired Titus, and with him I fent a brother: did Titus make a gain of you? walked we not in the fame fpirit? walked we not in the fame fleps?

19 Again, think you that we excuse ourselves unto you? we speak bemore I love you, the less I should be beloved by you c. Be it so, as some 16 fuggest, that I was not burdensome to you; but it was in truth out of cunning, with a Defign to catch you with that Trick, drawing from you by others what I refused in Person. In answer 17 to which I ask, Did I by any of those I fent unto you make a Gain of you? I defired Titus to go to you, and with 18 him I fent a Brother: Did Titus make a Gain of you? Did not they behave themselves with the same Temper that I did amongst you? Did we not walk in the same Steps, i.e. neither they nor I received any Thing from you. A- 19 gain, d Do not, upon my mentioning my fending of Titus to you, think that I apologize for my not coming myself:

Gg 2

· Vid. Chap. vi, 12, 13.

19 d He had before given the Reason, Chap. i. 23. of his not coming to them, with the like Affeveration that he uses here. we trace the Thread of St. Paul's Discourse here, we may observe, that having concluded the Justification of himself and his Apostleship by his past Actions, ver. 13. he had it in his Thoughts to tell them how he would deal with the false Apostle and his Adherents when he came, as he was ready now to do. And therefore folemnly begins, ver. 14. with behold, and tells them now the third time he was ready to come to them, to which joining (what was much upon his mind) that he would not be burdensome to them when he came, this suggested to his thoughts an Objection, (viz.) that this personal Shiness in him was but Cunning, for that he defign'd to draw Gain from them by other Hands. From which he clears himself by the Instance of Titus, and the Brother whom he had fent together to them, who were as far from receiving any thing from them as he himself. Titus and his other Messenger being thus mentioned, he thought it necessary to obviate another Suspicion that might be raised in the Minds of some of them, as if he mentioned the fending of those two, as an Apology for his not coming himself: this he disclaims utterly; and to prevent any Thoughts of that kind, folemnly protests to them, that in all his Carriage to them, he had done nothing but for their Edification, nor had any other Aim in any of his Actions but purely that; and that he forbore coming merely out of Respect and good Will to I speak as in the Presence of God, and as a Christian, there is no such Thing. In all my whole Carriage towards you, Beloved, all that has been done has been done only for your Edification. No, there is no need of an Apology for my not coming to you fooner:

20 for I fear, when I do come I shall not find you fuch as I would, and that you will find me fuch as you would not. I am a raid, that among you there are Disputes, Envyings, Animosities, Strifes, Backbitings, Whilperings, Swellings of

21 Mind, Difturbances. And that my God, when I come to you again, will humble me amongst you, and I shall bewail many who have formerly finned, and have not yet repented of the Uncleanness, Fornication, and Lascivioutness, whereof they are guilty.

fore God in Christ : but we do all things, dearly beloved, for your edify-

20 For I fear, left when I come I shall not find you fuch as I would. and that I shall be found unto you fuch as ye would not : lest there be debates, envyings, wraths, strifes, backbitings, whifperings, fwellings, tumults:

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21 And left when I come again, my God will humble me among you, and that I shall bewail many which have finned already, and have not repented of the uncleanness, and fornication, and lascivioufness which they have committed.

them. So that all from Behold this third time I am ready to come to you, ver. 14. to this Third time I am coming to you, ch. XIII. 1. must be look'd on as an incident Discourse that fell in occasionally, though tending to the same purpose with the rest; a way of writing very usual with our Apostle, and with other Writers, who abound in Quickness and Variety of Thoughts as he did. Such Men are often, by new matter rifing in their way, put by from what they were going and had begun to fay; which therefore they are fain to take up again, and continue at a distance; which St. Paul does here after the Interposition of eight Verles. Other Instances of the like kind may be found in other places of St. Paul's Writings.

SECT.

S E C T. IV. N. 9.

CHAP. XIII. 1-10.

CONTENTS.

TE reassumes what he was going to say, Chap. xii. 14. and tells them how he intends to deal with them when he comes to them, and affures them, that however they queflion it, he shall be able, by Miracles, to give proof of his Authority and Commission from Christ.

TEXT.

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PARAPHRASE.

His is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you as if I were prefent the fecond time; and being abient, now I write to them which heretofore have finned, and to all other, that if I come again, I will not spare:

HIS is now the third time I am T coming to you; and when I come I shall not spare you, having proceeded according to our Saviour's Rule, and endeavoured by fair means first to reclaim you, before I come to the last Extremity. And of this my former 2 Epittle, wherein I applied myfelf to you, and this wherein I now, as if I were present with you, foretel those who have formerly finned, and all the rest, to whom, being now absent, I write, that when I come I will not fpare you. I fay, these two Letters are my Witnesses according to our Saviour's Rule, which fays, In the Mouth of two or three Witnesses every Word 3 Since ye feek a shall be established c. Since you de- 3 mand

2 In the Mouth of two or three Witnesses shall every Word be established. These words seem to be quoted from the Law of our Saviour, Matth. xviii. 16. and not from the Law of Moses in Deuteronomy, not only because the Words are the same with those in St. Matthew, but from the Likeness of the Case. In Deuteronomy the Rule given concerns only Judicial Trials: In St. Matthew it is a Rule given for the Management of Persuasion used for the reclaiming an Offender, by fair Means, before coming to the utmost Extremity, which is the Case of St. Paul here. In Deuteronomy the Judge was to hear the Witnesses, Deut. xvii. 6. and xix. 15. St.

mand a Proof of my Mission, and of what I deliver, that it is dictated by Christ speaking in me, who must be acknowledged not to be weak to youward, but has given sufficient Marks 4 of his Power amongst you. For tho' his Crucifixion and Death were with Appearance f of Weakness, yet he liveth with the Manifestation f of the Power of God appearing in my punishing you.

proof of Christ speaking in me, which to youward is not weak, but is mighty in you.

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4 For though he was crucified through weaknels, yet he liveth by the power of God : for we also are weak in him, but we shall live with him by the power of God toward you.

St. Matthew the Party was to hear the Witnesses, Matth. xviii. 17. which was also the Case of St. Paul here; the Witnesses which he means that he made use of to persuade them being his two Epittles. That by Witnesses he means his two Epistles, is plain from his way of expressing himself here, where he carefully sets down his telling them twice, (viz.) before in his former Epiftle, Chap. iv. 19. and now a fecond time in his fecond Epiffle; and also by these words, & \ \pi ao \time 73 Britspor, As if I were prejent with you a fecond time. By our Saviour's Rule, the offended Person was to go twice to the Offender; and therefore St. Paul fays, As if I were with you a second time, counting his Letters as two personal Applications to them, as our Saviour directed should be done before coming to rougher Means. Some take the Witnesses to be the three Messengers by whom his first Epistle is supposed to be fent. But this would not be according to the Method prescribed by our Saviour in the place from which St. Paul takes the Words he uses; for there were no Witnesses to be made use of in the first Application; neither, if those had been the Witnesses meant, would there have been any need for St. Paul so carefully and expresly to have fet down &; παρών το δεύτερου, as if prefent a second time, Words which in that case would be superfluous. fides, those three Men are no where mentioned to have been fent by him to persuade them, nor the Corinthians required to hear them, or reproved for not having done it: And lastly, they could not be better Witnesses of St. Paul's Endeavours twice to gain the Corinthians by fair Means, before he proceeded to Severity, than the Epiftles themselves.

4 Et aobeveine, through Weakness; 'en Suvanew: Geou, by the Power of God, I have render'd with Appearance of Weakness, and with the Manifestation of the Power of God; which I think the Sente of the Place, and the Stile of the Apostle will justify. St. Paul fometimes uses the Greek Prepositions in a larger Sense than that Tongue ordinarily allows. Farther it is evident, that 'se join'd to dofferela; has not a casual Signification; and therefore in the Antithefis en δυναμεως θεού, it cannot be taken cafually. And it is usual for St. Paul in fuch cases to continue the same Word, though it

happens

5 Examine your felves, whether ye be in the faith, prove your own felves: know ye not your own felves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

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7 Now I pray to God that ye do no e-vil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and

You examine me whether I can by any 5 miraculous Operation give a Proof that Christ is in me. Pray examine your felves whether you be in the Faith; make a trial upon yourselves, whether you yourlelves are not formewhat deflitute of Proofs h; or are you so little acquainted with yourfelves, as not to know whether Christ be in you? But 6 if you do not know yourselves whether you can give Proofs or no, yet I hope you shall know that I am not unable to give Proofs h of Christ in me. I pray to God that you may do no Evil, wishing not for an Opportunity to flew my Proofs h; but that you doing what is right, I may be as if I had no Proofs h, no supernatural Power: For 8 though I have the Power of punishing supernaturally, I cannot shew this Power upon any of you, unless it be that you are Offenders, and your Punishment be for the Advantage of the Gospel. I am therefore glad when I 9 am weak, and can inflict no Punishment upon you, and you are so strong, i. e. clear of Faults, that ye cannot be touched. For all the Power I have is only for promoting the Truth of the Gospel; whoever are faithful and obedient

happens fometimes feemingly to carry the Sense another way. In short, the Meaning of the place is this: "Though Christ in his "Crucifixion appeared weak and despicable, yet he now lives to show the Power of God in the Miracles and mighty Works "which he does: So I though I by my Sufferings and Informity."

"which he does: So I, though I by my Sufferings and Infirmities appear weak and contemptible, yet shall I live to shew the

" Power of God in punishing you miraculously.

5, 6, 7. h 'Aδόκιμοι, translated here Reprobates, 'tis plain, in these three Verses, has no such Signification, Reprobation being very remote from the Argument the Apostle is here upon: But the word ἀδόκιμος is here used for one that cannot give proof of Christ being in him; one that is destitute of a supernatural Power: for thus stands St. Paul's Discourse, ver. 3. 'επί δικιμου ζητείτε, ver. 6. γιώσεσθε δτι οὖκ ἀδόκιμοι ε΄σμεν, Since you seek a Proof, you shall know that I am not destitute of a Proof.

248 II CORINTHIANS. Chap. XIII.

dient to that, I can do nothing to, I cannot make Examples of them, by all the extraordinary Power I have, if I would. Nay, this also I wish, even your Perfection. Thete Things therefore I write to you, being absent, that when I come I may not use Severity, according to the Power which the Lord hath given me for Edification, not for Destruction.

this also we wish, even your perfection.

Therefore I write these things being absent, lest being present I should use sharpness, according to the Power which the Lord hath given me to edification, and not to destruction.

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SECT. V.

C H A P. XIII. 11—14.

CONCLUSION.

Finally, Brethren, farewell. Bring yourselves into one well united, firm, unjarring Society. Be of good comfort; be of one Mind; live in Peace, and the God of Love and Peace shall be with you: Salute one another

with a holy Kifs: All the Saints falute

14 you. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all. Amen.

Finally, Brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kifs.

13 All the faints falute you.

our Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all. Amen.

¹¹ The same that he exhorts them to in the beginning of the first Epistle, ch. i. ver. 10.

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PARAPHRASE and NOTES

ONTHE

EPISTLE of St. PAUL

TOTHE

From Corinth, Anno Æræ Vulg. 57. Neronis 3.

R O M A N S.

STNOPSIS.

EFORE we take into Confideration the Epistle to the Romans in particular, it may not be amis to premise, That the miraculous Birth, Life, Death, Refurrection and Ascension of our Lord Jesus Christ, were all Events that came to pass within the Confines of Judea; and that the ancient Writings of the Jewish Nation, allowed by the Christians to be of Divine Original, were appealed to as witnessing the Truth of his Mission and Doctrine, whereby it was manifest that the Jews were the Depositaries of the Proofs of the Christian Religion. This could not chuse but give the Jews, who were owned to be the People of God, even in the Days of our Saviour, a great Authority among the Convert Gentiles, who knew nothing of the Messias they were to believe in, but what they derived from that Nation, out of which he and his Doctrine sprung. Nor did the Jews fail to make use of this Advantage several Ways, to the Disturbance of the Gentiles that embraced Christianity. The Jews, even those of them that received the Gospel, were, for the most part, so devoted to the Law of Moses and their ancient Rites, that they could by no means bring themselves to think Hh

that they were to be laid aside. They were every where stiff and zealous for them, and contended that they were necessary to be observed even by Christians, by all that pretended to be the People of God, and hoped to be accepted by him. This gave no small Trouble to the newly converted Gentiles, and was a great Prejudice to the Gospel, and therefore we find it complain'd of in more Places than one: Vid. Acts xv. 1. 2 Cor. xi. 3. Gal. ii. 4. and v. 1, 10, 12. Phil. iii. 2. Col. ii. 4, 8, 16. Tit. i. 10, 11, 14. &c. This Remark may serve to give light, not only to this Epistle to the Romans, but to several others of St. Paul's Epistles written to the Churches of converted Gentiles.

As to this Epistle to the Romans, the Apostle's principal Aim in it seems to be to persuade them to a steady Perseverance in the Profession of Christianity, by convincing them that God is the God of the Gentiles as well as the Jews; and that now under the Gospel there is no Difference between Jew and Gentile. This he does several ways.

I. By shewing that though the Gentiles were very finful, yet the Jews, who had the Law, kept it not, and so could not, upon account of their having the Law (which being broken, aggravated their Faults, and made them as far from righteous as the Gentiles themselves) have a Title to exclude the Gentiles from being the People of God under the Gospel.

2. That Abraham was the Father of all that believe, as well Uncircumcifed as Circumcifed; so that those that walk in the Steps of the Faith of Abraham, though uncircumcifed, are the Seed to which the Promise is made, and shall re-

ceive the Bleffing.

3. That it was the Purpose of God from the Beginning, to take the Gentiles to be his People under the Messias, in the place of the Jews, who had been so till that time, but were then nationally rejected, because they nationally rejected the Messias, whom he sent to them to be their king and Deliverer; but was received by but a very small Number of them; which Remnant was received into the Kingdom of Christ, and so continued to be his People with the converted Gentiles, who altogether made now the Church and People of God.

4. That the Jewish Nation had no Reason to complain of any Unrighteousness in God, or Hardship from him in their being cast off for their Unbelief, since they had been warned of it, and they might find it threatned in their ancient Prophets. Besides the raising or depressing of any Nation is the Prerogative of God's Sovereignty. Preservation in the Land

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that God has given them being not the Right of any one Race of Men above another. And God might, when he thought fit, reject the Nation of the Jews by the same Sovereignty whereby he at first chose the Posterity of Jacob to be his People, passing by other Nations, even such as descended from Abraham and Isaac: But yet he tells them, that at last

Besides the Assurance he labours to give the Romans, that they are by Faith in Jesus Christ the People of God, without Circumcision or other Observances of the Jews, whatever they may say, which is the main drift of this Epistle, it is farther remarkable, that this Epistle being writ to a Church of Gentiles in the Metropolis of the Roman Empire, but not planted by St. Paul himself, he as Apostle of the Gentiles, out of care that they should rightly understand the Gospel, has woven into his Discourse the chief Doctrines of it, and given them a comprehensive View of God's dealing with Mankind, from first to last, in reference to eternal Life. The principal Heads whereof are these.

That by Adam's Transgression Sin enter'd into the World, and Death by Sin, and so Death reigned over all Men from Adam to Moses.

That by Mojes God gave the Children of Israel (who were his People, i. e. owned him for their God, and kept themselves free from the Idolatry and Revolt of the Heathen World) a Law, which it they obey'd, they should have Life thereby, i. e. attain to Immortal Life, which had been lost by Adam's Transgression.

That though this Law which was righteous, just and good, was ordained to Life, yet not being able to give Strength to perform what it could not but require, it failed by reason of the Weakness of human Nature to help Men to Life. So that though the Israelites had Statutes, which if a Man did he should live in them, yet they all transgressed, and attain'd not to Righteousness and Life by the Deeds of the Law.

That therefore there was no way to Life left to those under the Law, but by the Righteousness of Faith in Jesus Christ, by which Faith alone they were that Seed of Abrabam, to whom the Blessing was promis'd.

This was the State of the Ifraelites. As to the Gentile World he tells them;

That though God made himself known to them by legible Characters of his Being and Power visible in the Works

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of the Creation, yet they glorified him not, nor were thankful to him: they did not own nor worship the one only true invisible God, the Creator of all things, but revolted from him, to Gods set up by themselves in their own vain Imaginations, and worshipped Stocks and Stones, the corruptible Images of corruptible Things.

That they having thus cast off their Allegiance to him their proper Lord, and revolted to other Gods, God therefore cast them off, and gave them up to vile Affections, and to the Conduct of their own darkened Hearts, which led them un-

to all forts of Vices.

That both Jews and Gentiles being thus all under Sin, and coming short of the Glory of God: God by sending his Son Jesus Christ, shews himself to be the God both of Jews and Gentiles, since he justifieth the Circumcision by Faith, and the Uncircumcision through Faith, so that all that believe are

freely justified by his Grace.

That though Justification unto Eternal Life be only by Grace, through Faith in Jesus Christ, yet we are to the utmost of our Power sincerely to endeavour after Righteousness, and from our Hearts obey the Precepts of the Gospel, whereby we become the Servants of God; for his Servants we are whom we obey, whether of Sin unto Death, or of Obedience unto Righteousness.

These are but some of the more general and comprehensive Heads of the Christian Doctrine, to be found in this Epistle. The Design of a Synopsis will not permit me to descend more minutely to Particulars. But this let me say, that he that would have an enlarged View of true Christianity, will

do well to study this Epistle.

Several Exhortations suited to the State that the Christians of Rome were then in, make up the latter part of the Epistle.

This Epistle was writ from Corinth the Year of our Lord, according to the common Account 57, the third Year of Nero, a little after the second Epistle to the Corinthians.

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SECT. I.

CHAP. I. 1-15.

CONTENTS.

INTRODUCTION, with his Profession of a Defire to fee them.

TEXT.

PAUL a fervant of Jesus Christ, called to be an apostle, separated unto the gos-

pel of God, 2(Which he had promifed afore by his prophets in the holy scriptures)

3 Concerning his Son Jesus Christ our Lord, which was made of the feed of David according to the slesh,

4 And declared to be the Son of God with power, according to the spirit of holines, by

PARAPHRASE.

DAUL a Servant of Jesus Christ, I called k to be an Apostle, separated to the Preaching of the Gospel of God (which he had heretofore pro- 2 mifed by his Prophets in the Holy Scriptures) concerning his Son Jesus 3 Christ our Lord, who according to the Flesh, i. e. as to the Body which he took in the Womb of the bleffed Virgin his Mother, was of the Posterity and Lineage of David m according to 4 the Spirit of Holiness ", i.e. as to that more pure and spiritual Part, which in him over-ruled all, and kept even his frail Flesh holy and spotless from the least Taint of Sin o, and was of another Extraction, with most mighty Power P declared

¹ k Called. The Manner of his being called, see Atts xi. 1---

¹ Separated, vid. Acts xiii. 2.

² m Of David, and so would have been register'd of the House and Lineage of David, as both his Mother and reputed Father were, if there had been another Tax in his Days. Vid. Luke xi. 4. Matt. xiii. 55.

⁴ n According to the Spirit of Holiness, is here manifestly opposed to, according to the Flesh, in the foregoing Verse; and so must mean that more pure and spiritual Part in him, which by divine Extraction he had immediately from God; unless this be so understood, the Antithesis is lost.

See Paraphrase, Chap. viii. 3.

St. Paul fays, Epb. i. 19, 20. of the Power which God exerted in raising

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declared a to be the Son of God by 5 his Resurrection from the Dead, by whom I have received Favour, and the Office of an Apostle, for the bringing of the Gentiles every where to the Obedience of Faith, which I preach in

6 his Name; of which Number, i.e. Gentiles that I am fent to preach to, are ye who are already called, and

7 become Christians: To all the Beloved of God, and called to be Saints, who are in Rome, Favour and Peace be to you from God our Father.

In the first Place I thank my God through Jesus Christ for you all, that your Faith is spoken of throughout the 9 whole World. For God is my Witnefs, whom I ferve with the whole

bent of my Mind in preaching the Gofpel of his Son, that without ceafing I constantly make mention of you in my

Prayers,

the refurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith among all Nations for his name :

6 Among whom are ye also the called of Tefus Christ.

7 To all that be in Rome, beloved of God. called to be faints: Grace to you, and peace from God our Father, and the Lord Jefus Christ.

8 First, I thank my God through Jefus Christ for you all, that your faith is spoken of throughout the whole world.

oFor God is my witneis, whom I ferve with my spirit in the gospel of his Son, that without ceafing I make mention of you always in my prayers,

raising Christ from the dead, will hardly avoid thinking that he there fees St. Paul labouring for Words to express the Greatness of

9 Declared does not exactly answer the Word in the Original, nor is it perhaps easy to find a Word in English that perfectly answers in the Senfe the Apolle uses it here; opicer fignifies properly to bound, terminate, or circumscribe; by which Termination the Figure of Things fensible is made, and they are known to be of this or that Race, and are dislinguished from others. Thus St. Paul takes Christ's Refurrection from the Dead, and his entering into Immortality, to be the most eminent and characteristical Mark, whereby Christ is certainly known, and, as it were, determined to be the Son of God.

7 To take the Thread of St. Paul's Words here right, all from the Word Lord in the middle of ver. 3. to the Beginning of this 7th, must be read as a Parenthesis.

6 & 7 . Called of Jesus Christ; called to be Saints; beloved of God; are but different Expressions for Professors of Christianity.

to Making request (if by any means now at length I might I have a prosperous journey by the will of God) to come unto you.

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you, that I may impart unto you fome fpiritual gift, to the end you may be established;

may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brePrayers, requesting (if it be God's 10 Will, that I may now at length, if possible, have a good Opportunity) to come unto you. For I long to see 11 you, that I may communicate to you some spiritual Gift for your Establishment in the Faith; that is for that 12 when I am among you, I may be comforted together with you, both with your Faith and my own. This I think 13 sit you should know, Brethren, that I

11 t Spiritual Gift. If any one defire to know more particularly

the spiritual Gifts, he may read I Cor. xii.

12 x That is, St. Paul in the former Verse had said, that he defired to come amongst them to establish them; in these Words, that is, he explains, or, as it were, recals what he had said, that he might not seem to think them not sufficiently instructed or established in the Faith; and therefore turns the End of his coming to them, to their mutual rejoycing in one another's Faith, when he and they came to see and know one another.

Establishment. The Jews were the Worshippers of the true God, and had been for many Ages his People, this could not be denied by the Christians. Whereupon they were very apt to persuade the convert Gentiles, that the Messias was promised, and sent to the Tewish Nation alone, and that the Gentiles could claim, or have no benefit by him; or if they were to receive any benefit by the Melfias, they were yet bound to observe the Law of Moses, which was the Way of Worship which God had prescribed to his People. This in several Places very much shook the Gentile Converts. St. Paul makes it (as we have already observed) his business in this Epistle, to prove that the Messias was intended for the Gentiles as much as for the Jews; and that to make any one Partaker of the Benefits and Privileges of the Gospel, there was nothing more required but to believe and obey it: And accordingly here in the Entrance of the Epiftle, he wishes to come to Rome, that by imparting some miraculous Gifts of the Holy Ghost to them, they might be establithed in the true Notion of Christianity against all Attempts of the Jews, who would either exclude them from the Privileges of it, or bring them under the Law of Moses. So where St. Paul expretles his Care that the Colossians should be established in the Faith, Col. ii. 7. it is visible by the Context, that what he opposed was udaifm.

often purpose to come unto you, that I may have some Fruit of my Ministry among you also, even as among other

14 Gentiles. I owe what Service I can do to the Gentiles of all Kinds, whether Greeks or Barbarians, to both the more knowing and civilized, and the uncul-

as in me lies, I am ready to preach the Gospel to you also who are at Rome.

thren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have fome fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wife, and to the un-

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome al.o. 1

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SECT. II.

CHAP. I. 16.——II. 29.

CONTENTS.

ST. Paul in this Section shews, that the Jews exclude themselves from being the People of God under the Gospel, by the same Reason that they would have the Gentiles excluded.

It cannot be sufficiently admired how skilfully, to avoid offending those of his own Nation, St. Paul here enters into an Argument so unpleasing to the Jews, as this of persuading them, that the Gentiles had as good a Title to be taken in to be the People of God under the Messias, as they themselves; which is the main Design of this Epistle.

In this latter part of the first Chapter, he gives a Description of the Gentile World in very black Colours, but very adroitly interweaves such an Apology for them, in respect of the Jews, as was sufficient to beat that assuming Nation out of all their Pretences to a Right to continue to be alone the People of God, with an Exclusion of the Gentiles. This may be seen if one carefully attends to the Particulars that he mentions relating to the Jews and Gentiles, and observes how what he says of the Jews in the second Chapter, answers to what he had charged on the Gentiles in the first. For there is a secret Comparison of them one with another

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runs through these two Chapters, which as soon as it comes to be minded, gives such a Light and Lustre to St. Paul's Discourse, that one cannot but admire the skilful turn of it; and look on it as the most fost, the most beautiful, and most preffing Argumentation that one shall any where meet with altogether: fince it leaves the Jews nothing to fay for themfelves, why they should have the Privilege continued to them under the Gospel, of being alone the People of God. All the things they stood upon, and boasted in, giving them no Preference in this respect to the Gentiles; nor any ground to judge them to be uncapable or unworthy to be their Fellow-Subjects in the Kingdom of the Meffias. This is what he fays, speaking of them nationally. But as to every ones personal Concern in a future State, he assures them, both Jews and Gentiles, that the Unrighteous of both Nations, whether admitted or not into the visible Communion of the People of God, are liable to Condemnation. Those who have finned without Law, shall perish without Law; and those who have finned in the Law, shall be judged, i.e. condemned by the Law.

Perhaps some Readers will not think it superstuous, if I give a short Draught of St. Paul's Management of himself here, for allaying the Sowerness of the Jews against the Gentiles, and their Offence at the Gospel for allowing any of them place among the People of Godunder the Messias.

After he had declared that the Gospel is the Power of God unto Salvation to those who believe, to the Jew first, and also to the Gentile, and that the way of this Salvation is revealed to be by the Righteousness of God, which is by Faith: he tells them, that the Wrath of God is also now revealed against all Atheism, Polytheism, Idolatry, and Vice whatsoever of Men, holding the Truth in Unrighteousness; because they might come to the Knowledge of the true God, by the visible Works of the Creation, so that the Gentiles were without Excuse for turning from the true God to Idolatry, and the Worship of false Gods; whereby their Hearts were darkned, so that they were without God in the World. Wherefore God gave them up to vile Affections, and all manner of Vices; in which State, though by the Light of Nature they know what was right, yet understanding not that fuch Things were worthy of Death, they not only do them themselves, but abstaining from Censure, live fairly, and in Fellowship with those that do them. Whereupon he tells the Jews, that they are more inexcusable than the Heathen, in that they judge, abhor, and have in Aversation the Gentiles for what they themselves do with greater Provocation.

Censure and Judgment in the Case is unjust and wrong: But the Judgment of God is always right and just, which will certainly overtake those who judge others for the same things they do themselves; and do not consider that God's Forbearance to them ought to bring them to Repentance. For God will render to every one according to his Deeds; to those that in Meekness and Patience continue in well-doing, everlasting Life; but to those who are censorious, proud and contentious, and will not obey the Gospel, Condemnation and Wrath at the Day of Judgment, whether they be Jews or Gentiles: For God puts no Difference between them. Thou that art a Jew boaftest that God is thy God; that he has enlighten'd thee by the Law that he himself gave thee from Heaven, and hath by that immediate Revelation taught thee what things are excellent and tend to Life, and what are evil and have Death annexed to them. If therefore thou transgressest, dost not thou more dishonour God and provoke him, than a poor Heathen that knows not God, nor that the things he doth deserve Death, which is their Reward? Shall not he, if by the Light of Nature he do what is conformable to the revealed Law of God, judge thee who hast received that Law from God by Revelation, and breakest it? Shall not this rather than Circumcifion make him an Israelite? For he is not a Jew, i. e. one of God's People, who is one outwardly by Circumcifion of the Flesh, but he that is one inwardly by the Circumcifion of the Heart.

PARAPHRASE.

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FOR I am not asham'd to preach the Gospel of Christ, even at Rome itself, that Mistress of the World: For whatever it may be thought of there by that vain and haughty People, it is that wherein God exerts himself, and shews his Power for the Salvation of those who believe, of the Jews in the first Place, and also of the Gentiles.

fhamed of the goipel of Christ: for it is the Power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

For

¹⁶ y Vid. ver. 22. and 1 Cor. i. 21.

² Vid. Eph. i. 19.

² First. The Jews had the first Offers of the Gospel, and were always consider'd as those who were first regarded in it. Vid. Luke xxiv. 47. Matth. x. 6. & xv. 24. Ads xiii. 46. & xvii. 2.

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17 For therein is the righteousness of God revealed from faith to faith: as it is written: The just shall live by faith.

18 For the wrath of God is revealed from heaven against all unFor therein is the Righteousness b 17 which is of the Free Grace of God through Jesus Christ revealed to be wholly by Faith c, as it is written, The Just shall live by Faith. And 'tis no 18 more than need, that the Gospel, wherein the Righteousness of God by Faith in Jesus Christ is revealed, should be preach'd to you Gentiles, since the Wrath of God is now revealed d from Heaven by Jesus Christ, against all

17 b Amanoging beat. The Righteousness of God; called so, because it is a Righteousness of his Contrivance, and his bestowing. It is God that justifieth. Chap. iii. 21—24, 26, 30. & viii. 33. Of which St. Paul speaks thus, Phil. iii. 9. Not having mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

From Faith to Faith. The Delign of St. Paul here being to shew, that neither Jews nor Gentiles could by Works attain to Righteousness, i. e. such a perfect and compleat Obedience whereby they could be justified, which he calls their own Righteness, Chap. x. 3. He here tells them, that in the Gospel the Righteousness of God, i. e. the Righteousness of which he is the Author, and which he accepts in the way of his own Appointment, is revealed from Faith to Faith, i. e. to be all through, from one end to the other, founded in Faith. If this be not the Sense of this Phrase here, it will be hard to make the following Words, as it is written, The Just shall live by Faith, cohere : but thus they have an easy and natural Connexion, (viz.) whoever are justified, either before without, or under the Law of Moses, or under the Gospel, are justified, not by Works, but by Faith alone. Vid. Gal. iii. 11. which clears this Interpretation. The same Figure of speaking St. Paul uses in other Places to the same purpose; Chap. vi. 19. Servants to Iniquity unto Iniquity, i. e. wholly to Iniquity. 2 Cor. iii. 18. From Glory to Glory, i. e. wholly glorious.

18 d Now revealed. Vid. Acts xvii. 30, 31. God now commandeth all Men every where to repent, because he hath appointed a Day in the which he will judge the World in Righteonsness by the Man whom he hath ordained. These Words of St. Paul to the Athenians give light to these here to the Romans. A Life again after Death, and a Day of Judgment, wherein Men should be all brought to receive Sentence according to what they had done, and be punished for their Misseeds, was what was before unknown, and was brought to light by the Revelation of the Gospel from Heaven,

Ungodliness and Unrighteousness of Men f, who live not up to the Light

19 that God has given them 8. Because God in a clear Manifestation of himfelf amongst them, has laid before them ever fince the Creation of the World, his Divine Nature and eternal Power;

- 20 fo that what is to be known of his invisible Being, might be clearly discovered and understood from the visible Beauty, Order, and Operations obfervable in the Constitution and Parts of the Universe, by all those that would cast their Regards, and apply their Minds h that Way: Infomuch that they are utterly without Excuse:
- 21 For that when the Deity was to plainly discovered to them, yet they glorified him not as was fuitable to the Excellency of his Divine Nature: nor did they with due Thankfulness acknowledge

godliness, and unrighteousness of men, who hold the truth in unrighteoufnefs.

19Because that which may be known of God. is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly feen, being understood by the things that are made, even his eternal power and Godhead; fo that they are without excuse:

21 Because that when they knew God, they glorified him not as God, neither were t

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Heaven, 2 Tim. i. 10. Mattb. xv. 41. Luke xii. 27. & Rom. ii. 5. he calls the Day of Judgment the Day of Wrath, consonant to his

faying here, the Wrath of God is revealed.

'Aolesian, Ungodliness, seems to comprehend the Atheism, Polytheism, and Idolatry of the Heathen World; as admian, Unrighteousues, their other Miscarriages and vicious Lives, according to which they are diffinctly threatned by St. Paul in the following Verses. The same Appropriation of these Words, I think,

may be observed in other Parts of this Epistle.

f Of Men, i. e. Of all Men, or as in that xviith of Ads before cited, all Men every where, i. e. all Men of all Nations: Before it was only to the Children of Ifrael, that Obedience and Transgression were declared and proposed as Terms of Life and

Death.

Who hold the Truth in Unrighteousness, i. e. Who are not wholly without the Truth, but yet do not follow what they have of it, but live contrary to that Truth they do know, or neglect to know what they might. This is evident from the next Words, and for the same Reason of God's Wrath given, Chap. ii. 8. in these Words, Who do not obey the Truth, but obey Unrighteousness.

20 h St. Paul fays, νοούμενα καθοράται, If they are minded they are feen: The invisible things of God lie within the Reach and Discovery of Mens Reason and Understandings, but yet they must exercise their Faculties, and employ their Minds about them.

thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themfelves to be wife, they became fools:

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beafts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

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knowledge him as the Author of their Being, and the Giver of all the Good they enjoyed: but following the vain Fancies of their own vain Minds. fet up to themselves fictitious no Gods, and their foolish Understandings were darkened: Affuming to themselves the 22 Opinion and Name k of being wife, they became Fools: And quitting the 23 incomprehensible Majesty and Glory of the eternal and incorruptible Deity, fet up to themselves the Images of corruptible Men, Birds, Beasts, and Infects, as fit Objects of their Adoration and Worship. Wherefore they having 24 forfaken God, he also left them to the Lusts of their own Hearts, and that Uncleanness their darkned Hearts led them into, to dishonour their Bodies among themselves: Who so much de- 25 based themselves, as to change the true God who made them for a Lie of their own making, worthipping and ferving the Creature, and Things even of a lower Rank than themselves, more than the Creator, who is God overall, bleffed for evermore, Amen. For

25 1 The false and sectious Gods of the Heathen are very fitly called in the Scripture Lies, Amos ii. 4. Jer. xvii. 19, 20.

^{21 &#}x27;Euuταιώθησαν εν τος; διαλογισμοῖς ἀυτῶν, became vain in their Imaginations or Reasonings. What it is to become vain in the Scripture-Language, one may see in these Words, And they followed vanity, and became vain, and went after the Heathen, and made to themselves molten Images, and worshipped all the Host of Heaven, and served Baal, 2 Kings xvii. 15, 16. And accordingly the forsaking of Idolatry, and the Worship of false Gods, is called by St. Paul, turning from Vanities to the living God, Acts xiv. 15.

²² k Φάσκοντε; είναι σοφοί, Profusing themselves to be avise; Though the Nations of the Heathens generally thought themselves wise in the Religions they embraced, yet the Apostle here having all along in this and the following Chapter used Greeks for Gentiles, he may be thought to have an eye to the Greeks, among whom the Men of Study and Enquiry had assumed to themselves the name of σοφοί, wise.

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26 For this Cause God gave them up to shameful and infamous Lusts and Pasfions: For even their Women did change their natural Use into that

which is against Nature: And likewise their Men leaving also the natural Use of the Women, burned in their Lusts one towards another, Men with Men practising that which is shameful, and receiving in themselves a fit Reward of their Error. i. e. Idolatry m. And

as they did not fearch out o God whom they had in the World, fo as to have him with a due acknowledgment of him, God gave them up to an unfearching and unjudicious of Mind,

26For this cause God gave them up unto vile affections: For even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate

27 m Error; fo Idolatry is called, 2 Pet. ii. 18. As they against the Light of Nature debased and dishonoured God by their Idolatry, 'twas a just and sit Recompence they received, in being lest to debase and dishonour themselves by unnatural Lusts.

28 n And. This Copulative joins this Verse to the 25th, so that the Apostle will be better understood, if all between be look'd on as Parenthesis; this being a Continuation of what he was there saying, or rather a Repetition of it in short, which leads him into the Thread of his Discourse.

Our ἐδοκίμι 25αν, did not like, rather did not try or fearch, for the Greek Word fignifies to fearch and find out by fearching: So St. Paul often uses it, Chap. ii. 18. & xii. 2. compared & xiv. 22. Eph. v. 10.

P'Eν ἐπιγνώσει, with Acknowledgement. That the Gentiles were not wholly without the Knowledge of God in the World, St. Paul tells us in this very Chapter; but they did not acknowledge him as they ought, wer. 21. They had God είχου θεὸυ, but οἰκ εδοκίμασαν ἔχειν ἀυτὸν ἐν ἐπιγνώσει, but did not so improve that Knowledge, as to acknowledge or honour him as they ought. This Verse seems in other Words to express the same that is said, wer. 21.

^q εις ἀδόπιμου νοῦν, to a reprobate Mind, rather to an unfearching Mind, in the Sense of St. Paul, who often uses Compounds and

mind, to do those things which are not conveni-

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers.

30 Backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to pa-

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31 Without underflanding, covenantbreakers, without natural affection, implacable, unmerciful.

32Who knowing the judgment of God (that

and to do Things incongruous, and not meet ' to be done; Being filled with 29 all Manner of Iniquity, Fornication, Wickedness, Covetousness, Malice, full of Envy, Contention, Deceit, Malignity even to Murder, Backbiters, 30 Haters of God, Insulters of Men, Proud, Boasters, Inventers of new Arts of Debauchery, disobedient to Parents, without Understanding, Co-31 venant-breakers, without natural Affection, implacable, unmerciful: Who 32 tho' they acknowledge the Rule of Right prescribed them by God, and discovered by the Light of Nature, did not

Derivatives in the Sense wherein a little before he used the Primitive Words, though a little varying from the precise Greek Idiom; an Example whereof we have in this very Word & Sónino; 2 Cor. xiii. where having ver. 3. used Sonino for a Proof of his Mission by supernatural Gifts, he uses & Sóninos for one that was destitute of such Proofs. So here he tells the Romans, that the Gentiles not exercising their Minds to search out the Truth, and form their Judgments right, God left them to an unsearching unjudicious Mind.

Non explorantibus permissit mentem non exploratricem.

r A Discourse like this of St. Paul here, wherein Idolatry is made the Cause of the enormous Crimes and profligate Lives Men run into, may be read, Wisdom xiv. 11, &c.

32 To δικαίωμα του θεου, the Judgment of God, might it not be translated, the Rectitude of God? i. e. That Rule of Rectitude which God has given to Mankind in giving them Reason: As that Righteousness which God requires for Salvation, in the Gospel is called the Righteousness of God, ver. 17. Rectitude in the Translation being used in this appropriated Sense, as δικαίωμα is in the Original. Vid. Note, Chap. ii. 26.

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not yet understand that those who did such Things were worthy of Death, do u not only do them themselves, but live well together without any Mark of Disesteem or Censure with them that do them. * Therefore thou art unexcusable, O Man, whoever

they which commit fuch things are worthy of death) not only do the same, but thave pleasure in them that do them.

I Therefore thou art inexcufable, O man,

This Reading is justified by the Clermont, and another ancient Manuscript, as well as by that which the old Latin Version follow'd, as well as Clement, Isdore, and Occumenius and will probably be thought the more genuine by those who can hardly suppose that St. Paul should affirm, that the Gentile World did know, that he who offended against any of the Directions of this natural Rule of Rectitude, taught or discoverable by the Light of Reason, was worthy of Death; especially if we remember what he says, Chap. v. 13. That Sin is not imputed, when there is no positive Law: And Chap. vii. 9. I was alive without the Law once: Both which Places, signifying that Men did not know Death to be the Wages of Sin in general, but by the Declaration of a positive Law.

Συνευδοκούσι τοις πράσσούσι, have pleasure in those that do them. He that confiders that the Defign of the Apostle here, manifest in the immediately following Words, is to combat the Animofity of the Jews against the Gentiles; and that there could not be a more effectual way to shame them into a more modest and mild Temper, than by shewing them that the Gentiles, in all the Darkness that blinded them, and the Extravagancies they run into, were never guilty of fuch an Absurdity as this, to censure and separate from others, and shew an implacable Aversion to them, for what they themselves were equally guilty of: He, I say, that considers this, will be easily persuaded to understand oursus nouse here as I do, for a Complacency that avoided censuring or breaking with them who were in the same State and Course of Life with themselves, that did nothing amiss but what they themselves were equally guilty of. There can be nothing clearer than that coverbonous, have pleasure, in this Verse, is opposed to upivers, judgest, in the next Verse; without which I do not fee how it is possible to make out the Inference which the Apostle draws here.

t * Therefore: This is a Term of Illation, and shews the Confequence here drawn from the foregoing Words. Therefore the Jew is inexcusable in judging, because the Gentiles, with all the Darkness that was on their Minds, were never guilty of such a Folly, as to judge those who were no more faulty than themselves. For the better understanding of this Place, it may not perhaps be amiss to set the whole Argumentation of the Apostle here in its due Light. It stands thus: "The Gentiles acknowledged the Recti-

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whosoever thou art that thou art y that judgest z or censurest judgest : for wherein another; For wherein thou judgest thou judgest another,

" tude of the Law of Nature, but knew not that those who break " any of its Rules, incurred Death by their Transgression: But " as much in the dark as they were, they are not guilty of any " fuch Absurdity as to condemn others, or refuse Communication " with them as unworthy of their Society, who are no worfe " than themselves, nor do any thing but what they themselves do " equally with them; but live in Complacency on fair Terms with " them, without Censure or Separation, thinking as well of their " Condition as of their own: Therefore if the blinded Heathen " do fo, thou, O Jew, art inexcusable, who having the Light of " the revealed Law of God, and knowing by it that the Breaches " of the Law merit Death, dost judge others to Perdition, and shut " them out from Salvation, for that which thou thyself art equally " guilty of, viz. Disobedience to the Law. Thou, a poor, ig-" norant, conceited, fallible Man, fits in Judgment upon others, " and committest the same things thou condemnest them for : But " this thou mayest be fure, that the Judgment and Condemnation " of God is right and firm, and will certainly be executed upon " those who do such things. For thou who adjudgest the Hea-" then to Condemnation for the same things which thou dost " thyself, canst thou imagine that thou thyself shall escape the " Judgment of God? God, whatever thou may'ft think, is no " Respecter of Persons: Both Jews as well as Gentiles, that are " perversly contentious against others, and do not themselves obey the Gospel, shall meet with Wrath and Indignation from God: " And Gentiles as well as Jews, whom the Goodness and For-" bearance of God bringeth to Repentance, and an humble sub-" missive Acceptance of the Gospel, shall find Acceptance with " God, and eternal Life in the Kingdom of the Messias; from " which if thou art contentious to shut out the Gentiles, thou ma-" nifestly shuttest out thyself.

and the whole Tenor of this Chapter, that St. Paul by these Words means the Jews; but there are two visible Reasons why he speaks in these Terms: 1st, He makes his Conclusion general, as having the more Force, but less Offence, than if he had bluntly named the Jews, whom he is very careful in all this Epistle to treat in the softest manner imaginable. 2dly, he uses the Term Man emphati-

cally, in Opposition to God in the next Verse.

Indgest. There will need nothing to be said to those who read this Epistle with the least Attention, to prove that the judging which St. Paul here speaks of, was that Aversion which the fewer generally had to the Gentiles; so that the unconverted Jewes could

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another, thou condemness thysels: For thou that judgest art alike guilty in doing the same Things. But this we are

fure of, that the Judgment that God paffes upon any Offenders, is accord-3 ing to a Truth, right and just. Canst thou who dost those Things which thou condemness in another, think that

thou shalt escape the condemning Sen-4 tence of God? or slightest thou the Riches of his Goodness, Forbearance and Long-suffering, not knowing nor considering that the Goodness of God ought to lead thee to Repentance? But

layest

thou condemnest thy felf; for thou that judgest, dost the same things.

2 But we are fure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

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4 Or despises thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

not bear with the Thoughts of a Messias, that admitted the Heathen equally with them into his Kingdom; nor could the converted fews be brought to admit them into their Communion, as the People of God now equally with themselves; so that they generally, both one and t'other, judg'd them unworthy the Favour of God, and out of Capacity to become his People any other way, but by Circumcision, and an Observance of the ritual Parts of the Law; the Inexcusableness and Absurdity whereof St. Paul shews in this Chapter.

true Judgment, which will fland in Opposition to erroneous, and that will not take effect, but something more, i. e. according to the Truth of his Predictions and Threats. As if he had said, "But if God in Judgment cast off the Jews from being any longer his People, we know this to be according to his Truth, who hath forewarned them of it. Ye Jews judge the Gentiles not to he received into the People of God, and resulte them Admittance into the Kingdom of the Messias, though you break the Law as well as they, you judge as prejudiced passionate Men. But the Judgment of God against you will stand sirm." The Reason why he does it so covertly, may be that which I have before-mentioned, his great Care not to shock the Jews, especially here in the beginning, till he had got sast hold upon them. And hence possibly it is that he calls obeying the Gospel, obeying the Truth, ver. 8. and uses other the like soft Expressions in this Chapter.

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5 But after thy hardness and impenitent heart, treasurest up unto thyfelf wrath against the day of wrath, and revelation of the righteous judgment of God;

6Who will render to every man according to

his deeds:

7 To them, who by patient continuance in well doing, teek for glory, and honour, and immortality, eternal life:

SBut unto them that are contentious, and do not obey the truth, but obey unrighteoulness, indignation and wrath;

9 Tribulation and anguish upon every soul of man that doth evil, of the lew first, and alfo of the Gentile.

10But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

layest up to thyself Wrath and Punishment, which thou wilt meet with at the Day of Judgment, and that just Retribution which shall be awarded thee by God in proportion to thy Impenitency, and the Hardness of thy Heart; who will retribute to every 6 one according to his Works, viz. Eternal Life to all those who by Pati- 7 ence and Gentleness in Well-doing feek Glory and Honour, and a State of Immortality: But to them who are 8 contentious * and froward, and will not obey the Truth c, but subject themselves to Unrighteousness, Indignation and Wrath; Tribulation and 9 Anguish, shall be poured out upon every Soul of Man that worketh Evil. on the few first, and also on the Gen-But Glory, Honour and Peace, 10 shall be bestowed on every Man that worketh Good, on the Jew first d, and

7 Patience in this Verse is opposed to Contentious * in the next, and feems principally to regard the Fews, who had no Patience for any Confideration of the Gentiles, but with a strange Pecvishness and Contention, opposed the Freedom of the Gospel in admitting the believing Gentiles into the Franchises of the Kingdom of the Messias, upon equal Terms with themselves.

K k 2

8 c Though by Truth the Gospel be here meant, yet I do not doubt but St. Paul used the term Truth with an Eye to the Jews, who though some few of them received the Goipel, yet even a great Part of those few join'd with the rest of their Nation in oppoing this great Truth of the Gospel, That under the Messias the Gentiles who believed were the People of God, as well as the Jews, and as fuch were to be received by them.

9 & 10 d The Jew first, and also the Gentile. We see by these two Verses, and Chap. i. 16. that St. Paul carefully lays it down, that there was now under the Gospel no other National Distinction

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11 also on the Gentile. For with God there is no respect of Persons.

having the positive Law of God, which was given the Israelites shall perish without the Law, and all who have sinned being under the Law, shall

13 be judged by the Law. (For the bare Hearers of the Law are not thereby just or righteous in the Sight of God; but the Doers of the Law, they who exactly perform all that is commanded in

14 it shall be justified. For when the Gentiles who have no positive Law given them by God, do by the Direction of the Light of Nature observe or keep to the moral Rectitude contained in the positive Law given by God to

11 For there is no refpect of persons with God.

12 For as many as have finned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law are just before God, but the doers of the law shall

be justified.

14For when the Gentiles which have not the law, do by nature the things contained in the

between the Jews and the Gentiles, but only a Priority in the Offer of the Gospel, and in the Design of Rewards and Punishments, according as the Jews obey'd, or not. Which may farther satisfy us, that the Distinction which St. Paul insists on so much here, and all through the first Part of this Epistle, is National; the Comparison being between the Jews as nationally the People of God; and the Gentiles, as not the People of God before the Messias; and that under the Messias, the Professors of Christianity, consisting most of converted Gentiles, were the People of God, owned and acknowledged as such by him, the unbelieving Jews being rejected, and the unbelieving Gentiles never received; but that yet personally both Jews and Gentiles, every single Person, shall be punished for his own particular Sin, as appears by the two next Verses.

12 c'Aπολοῦνται, shall perish; μριθήσονται, shall be judged. Those under the Law, St. Paul says, shall be judg'd by the Law; and this is easy to conceive, because they were under a positive Law, wherein Life and Death were annex'd, as the Reward and Punishment of Obedience and Disobedience; but of the Gentiles, who were not under that positive Law, he says barely that they shall perish. St. Paul does not use these so eminently differing Expressions for nothing; they will, I think, give some light to Chap. v. 13. and my Interpretation of it, if they lead us no farther.

14 f Mi : όμου ἐχουτά, having not the Law, or not having a Law. The Apostle by the word Law generally in this Epistle signifying a positive Law given by God, and promulgated by a Revelation from Heaven, with the Sanction of declared Rewards and

Punishments

law, these having not the law, are a law unto themselves:

15 Which shew the work of the law writ ten in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing (n) another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

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17 Behold, thou art called a Jew, and restest the Israelites, they being without any politive Law given them, have nevertheless a Law within themselves; and 15 shew the Rule of the Law written in their Hearts, their Consciences also bearing witness to that Law, they amongst themselves, in the reasoning of their own Minds accusing or excusing one another) at the Day of Judgment, 16 when as I make known in my preaching the Gospel g, God shall judge all the Actions of Men by Jesus Christ. Behold thou art named h a Jew; and 17 thou with fatisfaction restest in the Privileges of having the Law, as a Mark of God's peculiar Favour, whom

Punishments annexed to it, it is not improbable that in this Verse (where by the Greek Particle he so plainly points out the Law of Moses) by vouce, without the Article, may intend Law in general, in his Sense of a Law; and so this Verse may be translated thus; For when the Gentiles, who have not a Law, do by Nature the things confained in the Law; these not having a Law, are a Law to themselves. And so ver. 12. As many as have sinned, being under a Law, shall be judged by a Law. For though from Adam to Christ there was no revealed positive Law, but that given to the Israelites; yet it is certain, that by Jesus Christ a positive Law from Heaven is given to all Mankind, and that those to whom this has been promulgated by the Preaching of the Gospel, are all under it, and shall be judged by it.

16^S According to my Gospel, i. e. as I make known in my preaching the Gospel. That this is the Meaning of this Phrase, may be seen 2 Tim. ii. 8. And of St. Paul's declaring of it in his Preaching, we have an Instance left upon Record, Als xvii.

17 h Έπουομάζη, thou art named, emphatically faid by St. Paul; for he that was fuch a Jew as he describes in the following Verses, he insists on it, was a Jew only in Name, not in Reality; for so he concludes, ver. 28 & 29. he is not in the Esteem of God a Jew, who is so outwardly only.

17----20 In those four Verses St. Paul makes use of the Titles the Jews assumed to themselves, from the Advantages they had of Light and Knowledge above the Gentiles, to shew them how inexcusable they were in judging the Gentiles, who were even in their own account so much beneath them in Knowledge, for doing those things which they themselves were also guilty of.

17 i Vid. Mic. iii. 11.

thou gloriest in, as being thy God, and thou one of his People; a People who alone know and worship the true God;

18 and thou knowest his Will, and hast the Touchstone of Things excellent k, having been educated in the Law.

a Guide to the Blind 1, a Light to the ignorant Gentiles who are in Dark-

20 ness 1, an Instructor of the Foolish 1, a Teacher of Babes, having an exact Draught, and a compleat System 11 of Knowledge and Truth in the Law.

this Knowledge, and teachest others, teachest thou not thyself? Thou that preachest that a Man should not steal,

Adultery to be unlawful, dost thou commit it? Thou that abhorrest Idols, dost thou commit Sacrilege? Thou who

in the law, and makest thy boast of God;

13 And knowest his will, and approved the things that are more excellent, being instructed out of the law,

19 And art confident that thou thyfelf art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. ļ

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which teachest another, teachest thou not thy felf? Thou that preachest a man should not steal, dost thou steal?

22 Thou that fayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

18 k The Alecha journe, fignifies things excellent, convenient, controverted, or differing. In either of these Senses it may be understood here, though the last, viz. their Difference in respect of lawful and unlawful, I think may be pitch'd on, as most suited to the Apostle's Design here, and that which the Jeaus much stood upon, as giving them one great Pre eminence above the desiled Gentiles.

19, 20 1 Blind, in Darkness, Foolists, Babes, were Appellations which the Jews gave to the Gentiles, fignifying how much inferior to themselves they thought them in Knowledge.

20 m Móς Φωσις, Form, feems here to be the same with τύπος, Form. ch. vi. 17. i. e. such a Draught as contained and represented the Parts and Lineaments of the whole. For it is to be remembred, that the Apostle uses these Expressions and Terms here in the same Sense the Jews spoke them of themselves vauntingly over the Gentiles. he thereby aggravating their Fault in judging the Gentiles as they did.

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

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24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcifion keep the righteousness of the

who gloriest in the Law, dost thouby 23 breaking of the Law dishonour God: For the Name of God is blasphemed 24 amongst the Gentiles, by reason of your Miscarriages, as it is written. Cir-25 cumcision o indeed, and thy being a few, prositeth p, if thou keep the Law: But if thou be a Transgressor of the Law, thy Circumcision is made Uncircumcision; thou art no Way better than an Heathen. If therefore 26 an uncircumcised Gentile keep the moral Rectitudes q of the Law, shall

24 n See 2 Sam. xii. 14. Ezek. xxxvi. 23.

25 ° Circumcifion is here put for being a few, as being one of the chief and most discriminating Rites of that People.

P Profiteth if thou keep the Law; Because a Jew that kept the

Law was to have Life therein. Liv. xviii. 4.

26 9 Τὰ δικαιώματα που νόμε, The Righteoufness of the Law. I have taken the Liberty to render it, The Reditudes of the Law, in an appropriated Sense of the word Rectifule, in Imitation of St. Paul, who uses dinawhath here for all those Precepts of the Law which contain in them any Part of the natural and eternal Rule of Rectitude, which is made known to Men by the Light of Reason. This Rule of their Actions all Mankind, uncircumcifed as well as circumcifed, had, and is that which St. Paul calls Sinaubua 703 feot, ch. i. 32. Because it came from God, and was made by him the moral Rule to all Mankind, being laid within the Ditcovery of their Reason, which if they kept to, it was smalleya, Righteousness to them, or they were justified. And this Rule of Morality St. Paul fays the Gentile World did acknowledge. So that δικαιώμα τοῦ θεοῦ, ch. i. 32. fignifies that Rule of Right taken in general, and εικαιώματα τοῦ νόμη here fignifies the particular Branches of it contained in the Law of Moses. For no other part of the Law of Moses could an Heathen be supposed to observe or be concerned in: And therefore those only can be the Smanismara 705 was, here meant. If we consider the various Senses that Translators and Expositors have given to this Term 5. 1216/25, in the several places of St. Paul's Epistles, where it occurs, we shall have occa-

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he not be reckon'd and accounted of, as if he were circumcifed and every Way law, shall not his uncircumcision be counted for circumcision?

fron to think, that the Apostle used this word with great Latitude and Variety of Significations; whereas I imagine, that if we carefully read those Passages we shall find that he used it every where in the same Sense, i. e. for that Rule which if complied with, justified, or render'd perfect, the Person or thing it referr'd to. For Example,

Rom. i. 32. Analous bes, translated the Judgment of God, is that Rule of Right, which if the Heathen World had kept and

perfectly obey'd, they had been righteous before God.

Rom. ii. 26. Δικαιώνιατα τοῦ νόμε, The Righteousness of the Law, are those Precepts of the Law of Moses, which if the Uncircumcifed whom he there speaks of had kept, they had been righteous before God.

Rom. v. 16. Eig Sinaiwa, to Justification, is to the obtaining of

Righteoufness.

Rom. v. 18. Δ' ξνός δικαιώματος, By one Righteousness, is by one Act whereby he was jultified or compleatly perfected to be what he had undertaken to be, viz. the Redeemer and Saviour of the World. For it was διὰ παθημάτων, or as some Copies read it, διὰ παθήματος, by his Suffering, viz. Death on the Cross, that he was perfected, Heb. ii. 9, 10. & xiv. 15. & v. 7——9. Rom. v. 10. Phil. ii. 8. Col. i. 21, 22. Rom. viii 4. τὸ δικαίωμα τοῦ νόμω, The Righteousness of the Law. Here, as Rom. ii. 26. it is that Rule of Right contained in the Law, which if a Man exactly performed, howas righteous and perfect before God.

Heb. ix. 1. Διασιώματα λατρείας, Ordinances of Divine Service, are those Rules or Precepts concerning the outward Worship of God, which when conformed to render it perfect, and such as was right

and unblameable before God.

Heb. ix. 10. Suarispata supple, Carnal Ordinances, are such Rules concerning ritual Performances, as when observ'd, justified the Flesh. By these Observances, according as they were prescribed, the Flesh or natural outward Man obtained a legal outward Holiness or Righteousness, there was no Exception against him, but he was freely admitted into the Congregation, and into the Sanctuary.

In the same Sense Sinaiduara is also used in the Apocalyps.

Rev. xv. 4. Tà smanhara con ipanequesan, Thy Judgments are made manifest, i. e. those Terms whereupon Men were to be justified before God, were clearly and fully made known under the Gofpel. Here, as Rom. 1. they are called smanhara boot, the Terms which God had prescribed to Men for their Justification. And,

Rev.

27 And shall not uncircumcision which is by nature, if it sulfil the law, judge thee, who Way a Jew? And shall not a Gentile, 27 who in his natural State of Uncircumcifion fulfils the Law, condemn thee L1 who

Rev. xix. 8. Tà δικαιώματα των άγίων, The Righteousness of the Saints, i. e. The Performances whereby the Saints stand justified before God.

So that if we will observe it, δικαίωμα is the Rule of Right, as having God for its Author, it is δικαίωμα θεοῦ; As contained in the Precepts of the Law, 'tis δικαιώματα τε νίμε; As it concerns the external instituted Rites of the Levitical Worship of God, it is δικαιώματα κατρεία; As it concerns the outward Legal or Ritual Holiness of the Ferus, it is δικαιώματα εαρκος; As it is in holy Men

made perfect, it is δικαιώματα άγίων.

It may not be amiss to take a little notice also of St. Paul's Use of the other Term here, vouoc, Law, which he commonly puts for a positive Rule given to Men, with the Sanction of a Penalty annexed; and in particular frequently (fometimes with, fometimes without the Particle) for the Law of Moses, without naming what Law he means, as if there had been no other Law in the World, as indeed there was not any other in St. Paul's Notion of a Law, from the Fall to our Saviour's time, but only the Law given by God to the Israelites by the hand of Mojes. Under the Gospel the Law of Moses was abrogated: But yet the δ.καώμωτα τε νίμε were not abrogated. The Smalwa To Bee not only stood firm, but was by the Divine Authority promulgated anew by Jesus Christ, the King and Saviour of the World. For 'tis of this that he fays, that he is not come to defroy the Law, but to fufil it, i. e. to give it positively and plainly its full Latitude and Extent, and fet thefe δικαιώματα το νόμο in their due Light and full Force; and accordingly we see all the Branches of it more expresly commanded, and with Penalties more vigorously enforced on all his Subjects by our Saviour and his Apostles, than they were in the Law of Moses.

Thus we see by the Doctrine of St. Paul and the New Testament, there is one and the same Rule of Rectitude set to the Actions of all Mankind, Jews, Gentiles, and Christians; and that failing of a compleat Obedience to it in every tittle, makes a Man unrighteous, the Consequence whereof is Death. For the Gentiles that have sinned without a Law, shall perish without a Law; the Jews that have sinned having a Law, shall be judg'd by that Law; but that both Jews and Gentiles shall be saved from Death, if they believe in Jesus Christ, and sincerely endeavour after Righteousness, though they do not attain unto it, their Faith being accounted to them for

Righteousness, Rom. iii. 19-24.

27 Judge thee. This he saith prosecuting the Design he began with, ver. 1. of shewing the Folly and Unreasonableness, of the Jews in judging the Gentiles, and denying them Admittance and Fellowship with themselves in the Kingdom of the Messias.

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who notwithstanding the Advantage of having the Law and Circumcision, art

a Transgressor of the Law? For he is not a few who is one in outward Appearance and Conformity, nor is that the Circumcision which renders a Man acceptable to God, which is outward-

ly in the Flesh. But he is a Jew, and one of the People of God, who is one in an inward Conformity to the Law: And that is the Circumcision which avails a Man, which is of the Heart, according to the spiritual Sense of the Law, which is the purging our Hearts from Iniquity by Faith in Jesus Christ, and not in an external Observance of the Letter, by which a Man cannot attain Life; such true Israelites as these, though they are judg'd, condemn'd, and rejected by Men of the Jewish Nation, are nevertheless homoured and accepted by God.

by the letter and circumcifion doft transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcifion, which is outward in the Flesh:

29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

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SECT. III.

CHAP. III. 1-31.

CONTENTS.

IN this third Chapter St. Paul goes on to shew that the national Privileges the Jews had over the Gentiles, in being the People of God, gave them no peculiar Right, or better Title to the Kingdom of the Messias, than what the Gentiles had. Because they as well as the Gentiles all sinned, and not being

It is plain that by Nature, and by the Letter and Circumcifion, are there opposed to one another, and mean the one a Man in his natural State, wholly a Stranger to the Law of God revealed by Moses, and the other a Jew observing the external Rites contained in the Letter of that Law.

²⁸ t Vid. cb. ix. 6, 7. Gal. vi. 15, 16.

²⁹ St. Paul's Exposition of this, see Phil. iii. 3. Col. ii. 11. Letter, vid. ch. vii. 6. 2 Cor. iii. 6, 7, compared with xvii.

being able to attain Righteousness by the Deeds of the Law more than the Gentiles, Justification was to be had only by the Free Grace of God through Faith in Jesus Christ; so that upon their believing, God, who is the God not of the Jews alone, but also of the Gentiles, accepted the Gentiles as well as the Jews; and now admits all who profess Faith in Jesus

Christ, to be equally his People.

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To clear his Way to this, he begins with removing an Objection of the Jews, ready to say; If it be so as you have told us in the foregoing Section, that it is the Circumcition of the Heart alone that availeth, what Advantage have the Jews, who keep to the Circumcision of the Flesh, and the other Observances of the Law, by being the People of God? To which he answers, that the Jews had many Advantages above the Gentiles; but yet that in respect of their Acceptance with God under the Gospel, they had none at all. He declares that both Jews and Gentiles are Sinners, both equally uncapable of being justified by their own Performances: That God was equally the God both of Jews and Gentiles, and out of his Free Grace justified those, and only those who believ'd whether Jews or Gentiles.

TEXT.

PARAPHRASE.

Fit be thus, that Circumcision by a I

What advantage then hath the Jew? or what profit is there of circumcision?

Failure of Obedience to the Law becomes Uncircumcifion; and that the Gentiles who keep the Righteoufness or moral Part of the Law, shall judge the Jews that transgress the Law, what Advantage have the Jews? or what Prosit is there of Circumcision? I answer, Much every Way?; chiesly 2 that God particularly present amongst them revealed his Mind and Will, and engaged himself in Promises to them, by Moses and other his Prophets, which Oracles they had, and kept a-

mongst them, whilst the rest of Mankind had no such Communication with

the

Lla

z Much every way: chiefly, because that unto them were committed the oracles of God.

2 y A List of the Advantages the Jews had over the Gentiles he gives, cb. ix. 4, 5. but here mentions only one of them that was most proper to his present purpose.

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the Deity, had no Revelation of his Purposes of Mercy to Mankind, but were, as it were, without God in the World. For though some of the Years.

World. For though some of the Jews, who had the Promises of the Messias, did not believe in him when he came, and so did not receive the Righteousness which is by Faith in Jesus Christ; yet their Unbelief cannot render the Faithfulness and Truth of God of no effect, who had promised to be a God to Abraham and his Seed after him, and bless them to all Generations.

4 No, by no means. God forbid that any one should entertain such a Thought: Yea, let God be acknowledged to be true, and every Man a Liar, as it is written, That thou mightest be justified in thy Sayings, and mightest overcome

when thou art judged.

But you will say farther, If it be so that our Sinfulness commendeth the Righteousness of God shewn in keeping his Word a given to our Forefathers, what shall I say, Is it not Injustice in God to punish us for it, and cast us off (I must be understood to say this in the Person of a carnal Man pleading for

3 For what if some did not believe: shall their unbelief make the Faith of God without effect?

4 God forbid: yer let God be true, but every man a liar; as it is written, That thou mightest be justified in thy fayings, and mightest overcome when thou art judged.

5 But if our unrighteouiness commend the righteouiness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

3 2 How this was made good, St. Paul explains more at large in the following Chapter, and ch. ix. 6---13.

⁵ That by the Righteousness of God, St. Paul here intends God's Faithfulness in keeping his Promise of saving Believers, Gentiles as well as Jews, by Righteousness through Faith in Jesus Christ, is plain, ver. 4, 7, 26. St. Paul's great Design here, and all through the eleven first Chapters of this Epistle being to convince the Romans, that God purposed, and in the Old Testament declared, that he would receive and save the Gentiles by Faith in the Messias, which was the only way whereby Jews or Gentiles (they being all Sinners, and equally destitute of Righteousness by Works) were to be faved. This was a Dostrine which the Jews could not bear, and therefore the Apostle here in the Person of a Jew, urges, and in his own Person answers their Objections against it, consirming to the Romans the Veracity and Faithfulness of God, on whom they might with all Assurance depend for the Personmance of whatever he had said.

6 God forbid: for then how shall God judge the world?

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. 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a finner?

8 And not rather, as we be flanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

9 What then? are we better than they?

bimself) God forbid: For if God be 6 unrighteous, how shall he judge the World ? For if the Truth and Ve-7 racity of God hath the more appeared to his Glory, by reason of my Lie d, i. e. my Sin, why yet am I condemned for a Sinner, and punished for it? Why 8 rather should not this be thought a right Consequence, and a just Excuse? Let us do Evil that Good may come of it, that Glory may come to God by it. This come maliciously and slanderously report us Christians to say, for which they deserve and will from God receive Punishment as they deserve.

Are we Jews then in any whit a 9 better Condition than the Gentiles ??

Not

6 b This which is an Argument in the Mouth of Abraham; Gen. xviii. 25. St. Paul very appositely makes use of to stop the

Mouths of the blasphemous Jews.

7 ° For. This Particle plainly joins what follows in this and the next Verse to vengeance in the 5th Verse, and shews it to be, as it is, a Continuation of the Objection begun in that Verse; why St. Paul broke it into pieces by intruding the 6th Verse in the middle of it, there is a very plain Reason. In the Objection there were two Things to be corrected; 1st, The charging God with Unrighteousness, which as soon as mentioned, it was a becoming Interruption in St. Paul to quash immediately, and to stop the Jews Mouth with the Words of Abraham. 2dly, The other thing in the Objection was a false Calumny upon the Christians, as if they preaching Justification by Free Grace, said, Let us do Evil that Good may come of it. To which the Apostle's Answer was the more distinct, being subjoin'd to that Branch separated from the other.

d Lie. The Sense of the Place makes it plain, that St. Paul by Lie here means Sin in general, but seems to have used the Word Lie, as having a more forcible and graceful Antithesis to the Truth of God, which the Objection pretends to be thereby illustrated.

8 c Some. 'Tis past doubt that these were the Jews. But St. Paul always, tender towards his own Nation, forbears to name them, when he pronounces this Sentence, that their casting off and Destruction now at hand, for this Scandal and other Opposition to the Christian Religion, was just.

9 f Having in the fix foregoing Verses justified the Truth of God, notwithstanding his casting off the Jews, and vindicated the Doc-

time

Not at all. For I have already brought a Charge of Guilt and Sin both against Jews and Gentiles, and urged that there is not one of them clear, which I shall prove now against you

10 Jews ; For it is written, There is none

II righteous, no not one: there is none that understandeth, there is none that

12 seeketh after God. They are all gone out of the Way, they are together become unprofitable, there is none that

is an open Sepulchre; with their Tongues they have used Deceit; the Poison of

14 Asps is under their Lips, whose Month 15 is full of Cursing and Bitterness. Their

16 Feet are swift to shed Blood, Destruction and Misery are in their Ways, and No in no wife: for we have before proved both Jews and Gentiles, that they are all under fin;

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There is none righteous, no not one:

I There is none that understandeth, there is none that seeketh after God.

out of the way, they are together become unprofitable, there is none that doth good, no not one.

open fepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

14 Whose mouth is full of curfing and bit-

ternefs.

15 Their feet are fwift to shed blood.

16 Destruction and misery are in their ways:

trine of Grace against the Cavils of the Jews, which two Objections of theirs came naturally in his way, the Apostle takes up here again the Jews Question proposed, ver. 1. and urges it home to the case in hand. Thou prospouse a, being but the same with the map and the same with the least of the Message, ver. 1. Have Jews then any Preference in the Kingdom of the Message? To which he answers, No, not at all. That this is the Meaning, is visible from the whole Chapter, where he lays both Jews and Gentiles in an equal State in reference to Justification.

Compellation of O Man, charges the Jews to be Sinners as well as Gentiles, and ver. 17—24. Shews, that by having the Law they were no more kept from being Sinners than the Gentiles were without the Law. And this charge against them, that they were Sinners, he here proves against them from the Testimony of their

own facred Books contained in the Old Testament.

17 And the way of peace have they not known.

18There is no fear of God before their eyes.

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19 Now we know that what things foever the law faith, it faith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the Law there shall no sless be justified in his sight: for by the Law is the knowledge of sin.

the Way of Peace bave they not known. 17 There is no Fear of God before their 18 This is all faid in the Sacred Book of our Law h: And what is 19 faid there, we know is faid to the Jews, who are under the Law, that the Mouth of every Jew that would justify himself might be stopp'd, and all the World, Jews as well as Gentiles, may be forced to acknowledge themselves guilty before God. From 20 whence it is evident, that by his own Performances, in Obedience to a Law ', no k Man can attain to an exact Conformity to the Rule of Right, fo as to be righteous in the Sight of God. For by Law, which is the publishing the Rule with a Penalty, we are not delivered from the Power of Sin, nor

19 h The Law here fignifies the whole Old Testament, which containing Revelations from God in the Time of the Law, and being to those under the Law of Divine Authority, and a Rule as well as the Law itself, it is sometimes in the New Testament called the Law, and so our Saviour himself uses the Term Law, John x. 34. The Meaning of St. Paul here is, That the Declarations of God, which he had cited out of the Old Testament, were spoken of the Jews, who were under the Dispensation of the Old Testament, and were, by the Words of God to them, all of them pronounced Sinners.

Actions of Conformity to a Law requiring the Performance of the δικαλωμα θεθ, the right Rule of God (mentioned Chap. i. 32.) with a Penalty annexed, no Flesh can be justified: But every one failing of an exact Conformity of his Actions to the immutable Rectitude of that eternal Rule of Right, will be found unrighteous, and so incur the Penalty of the Law. That this is the Meaning of προχα νόμε, is evident, because the Apostles Declaration here is conterning all Men, πᾶσα σὰρέ. But we know the Heathen World were not under the Law of Mases. And accordingly St. Paul does not say, εξ τροχων τε νίμε, by the Deeds of the Law, but εξ τροχων νόμε, by Deeds of Law. Though in the foregoing and sollowing Verse, where we would specify the Law of Mases, he uses the Article with νίμος three times.

k No Man. St. Paul uses here the Word Flesh for Man emphatically, as that wherein the Force of Sin is seated. Vid. Chap. vii. 14, & 18. & viii. 14.

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can it help Men to Righteousness 1; but by Law we come experimentally to know Sin in the Force and Power of it, since we find it prevail upon us notwithstanding the Punishment of Death is by the Law annexed to it m.

21 But now the Righteousness of God, that Righteousness which he intended, and will accept, and is a Righteousness not within the Rule and Rigour of Law, is now made manifest and confirmed by the Testimony of the Law and the Prophets, which bear witness to this Truth, that Jesus is the Messias, and that it is according to his

22 Purpose and Promise, that the Righteousness of God by Faith in Jesus the Messias, is extended to and bestowed on all who believe in him , (for there

have all, both Jews and Gentiles, finned, and fail of attaining that Glory of which God hath appointed for the

24 Righteous) being made righteous gratis by the Favour of God through the Redemption p which is by Jefus Chrift;

21 But now the righteoufness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteoufness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

23 For all have finned, and come short of the glory of God;

24Being justified freely by his grace, through the redemption that is in Jesus Christ:

m Chap. vii. 13.

22 " Vid. Chap. x. 12. Gal. iii. 22 - 28.

¹ The Law cannot belp Men to Righteousness. This, which is but implied here, he is large and express in Chap. vii. And is said express, Chap. viii. 3. Gal. iii. 21.

^{23 °} Here the Glory that comes from God, or by his Appointment, is called the Glory of God, as the Righteousness which comes from him, or by his Appointment is called the Righteousness of God, chap. i. 17. and the Rule of moral Rectitude, which has God for its Author, or is appointed by him, is called surabura her, Chap. i. 32. That this is the Glory here meant, vid. Chap. ii. 7, 10. In the same Sense the Glory of God is used, Chap. v. 2.

every thing, but Deliverance from that, to which a Man is in Subjection or Bondage. Nor does Redemption by Jesus Christ import there was any Compensation made to God by paying what was of equal Value, in consideration whereof they were delivered; for that is inconsistent with what St. Paul expressly says here, viz. that Sinners

25 Whom God hath fet forth to be a propitiation, through faith in his blood, to declare whom God hath set forth to be the 25 Propitiatory or Mercy-seat q in his own Blood r, for the Manisestation M m of

Sinners are justified by God gratis, and of his free Bounty. What this Redemption is, St. Paul tells us, Eph. i. 7. Col. i. 14. even the Forgiveness of Sins. But if St. Paul had not been so express in defining what he means by Redemption, they yet would be thought to lay too much stress upon the Criticism of a Word in the Translation, who would thereby force from the Word in the Original a necessary Sense, which 'tis plain it hath not. That Redeeming in the facred Scripture-Language fignifies not precifely paying an Equivalent, is so clear, that nothing can be more. I shall refer my Reader to three or four places amongst a great Number; Exod. vi. 6. Deut. vii. 8. & xv. 15. & xxiv. 18. Eut if any one will, from the literal Signification of the Word in English, perfit in it against St. Paul's Declarations, that it necessarily implies an equivalent Price paid, I defire him to confider to whom: And that, if we will frictly adhere to the Metaphor, it must be to those whom the Redeemed are in Bondage to, and from whom we are redeemed, viz. Sin and Satan. If he will not believe his own System for this, let him believe St. Paul's Words; Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity. Nor could the Price be paid to God in Strictness of Justice, (for that is made the Argument here) unless the same Person ought, by that strict Justice, to have both the Thing redeem'd, and the Price paid for its Redemption. For 'tis to God we are redeem'd by the Death of Christ-Rev. v. 9. Thou wast slain, and hast redeemed us to God by thy

25 4 Ίλας ήριοι, fignifies Propitiatory, or Mercy-Seat, and not Propitiation, as Mr. Mede has rightly observed upon this Place in

his Discourse of God's House, §. 1.

The Alexandrine Copy omits the words did nizew; by Faith; which feems conformable to the Senfe of the Apostle here: He says, that God hath set forth Christ to be the Propitiatory in his Blood. The Atonement under the Law, was made by Blood sprinkled on the Propitiatory or Mercy-Seat, Lev. xvii. 14. Christ, says St. Paul here, is now set out and shewn by God to be the real Propitiatory or Mercy-Seat in his own Blood; see Heb. ix. 25, 26. where the Sacrifice of himself is opposed to the Blood of others. God has set him out to be so, to declare his Righteousness; the Mercy-Seat being the Place where God spake and declared his Pleasure, Exod. xxv. 22. Numb. vii. 8, 9. And it was there where God always appeared, Lev. xvii. 2. It was the Place of his Presence, and therefore he is said to dwell between the Cherubims, Pfal. lxxx.

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of his [God's] Righteousness, by passing over their Transgressions formerly committed, which he had bore with hitherto, so as to with-hold his Hand from casting off the Nation of the Jews as their past Sins deserved, for the manifesting of his Righteous-

his righteousness for the remission of fins that are past, through the forbearance of God;

26 To declare, I fay, at this time his righte-

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1. 2 Kings xix. 15. for between the Cherubims was the Mercy-Seat. In all which Respects, our Saviour, who was the Antitype,

is properly called the Propitiatory.

Sense it is ver. 5. for the Righteousness of God, in keeping his word with the Nation of the Jews, notwithstanding their Provocations: And indeed, with the following Words of this Verse, contains in it a farther Answer to the Jews Infinuation of God's being hard to their Nation, by shewing that God had been very favourable to them, in not casting them off as they had deserved, till, according to his Promise, he had sent them the Messas, and they had rejected him.

Διὰ τὴν πάρεσιν, by passing over. I do not remember any place where mapeous fignifies Remission or Forgiveness, but passing by, or passing over, as our Translation has it in the Margint, i. e. overlooking, or, as it were, not minding; in which Sense it cannot be applied to the past Sins of private Persons, for God neither remits nor passes them by so as not to take notice of them. But this πάρεσις των προγεγουύτων άμαρτημάτων, passing over past Sins, is spoken nationally, in respect of the People of the Jews; who though they were a very finful Nation, as appears by the Places here brought against them by St. Paul, yet God passed by all that, and would not be hindred by their past Sinfulness, from being just in keeping his Promife, in exhibiting to them Christ the Propitiatory. But though he would not be provoked by their past Sins, so as to cast them off from being his People before he had sent them the promifed Messias to be their Saviour; yet after that, when at the due time he had manifested his Righteousness to them, that he might be just, and the Justifier of those who believe in Jesus, he no longer bore with their finful Obstinacy but when they rejected the Saviour (whom he had fent according to his Promise) from being their King, God rejected them from being his People, and took the Gentiles into his Church, and made them his People jointly and equally with the few believing Jews. This is plainly the Sense of the Apostle here, where he is discoursing of the Nation of the Fews, and their State in comparison with the Gentiles; not of the State of private Persons. Let any one without Prepossession attentively read the Context, and he will find it to be fo.

oufness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boafting then? It is excluded. By what law? Of

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ness " at this Time *, that he might be just in keeping his Promise, and be the Justifier of every one, not who is of the Jewish Nation or Extraction, but of the Faith y in Jesus Christ. What Reason then have you Jews to 27 glory and set yourselves so much above the Gentiles in judging them as you do? None at all: Boasting is totally excluded. By what Law? By M m 2

26 u Δικαιοσύτης ἀυτες, bis Righteoufnefs, is here to be understood in both Senses in which St. Paul had used it before in this Chapter, viz. ver. 5, & 22. as it is manifest by St. Paul's explaining of it himself in these Words immediately following: That he might be just, and the Justifier of him who believeth in Jesus, which are the two Senses wherein the Righteousness of God is used.

* At this time, viz. The Fulness of Time, according to his Promise.

27 The Glorying here spoken of, is that of the Jews, i. e. their judging of the Gentiles, and their Contempt of them, which St. Paul had before in leveral places taken notice of. And here, to take down their Pride and Vanity, he tells them, it is wholly excluded by the Gospel, wherein God, who is the God of the Gentiles as well as of the Jews, justifieth by Faith alone the Jews as well as the Gentiles, fince no Man could be justified by the Deeds of the Law. This feems to be faid to the converted Jews, to stop their thinking that they had any Advantage over the Gentiles under the Gospel. No, says he, the Gospel, which is the Law of Faith, lays you equal with the Gentiles; and you have no ground to aflume any thing to your felves, or fet your felves above them now under the Messias. This, and all the rest to this purpose in this Epiftle, is faid to establish the converted Romans in their Title to the Favour of God, equally with the Jews in the Gospel, and to fortify them against any Disturbance might be given them by the pretending Jews; which is the principal Defign of this Epistle, as we have already observed.

the Law of Works? No, but by the 28 Law of Faith. I conclude therefore b, that a Man is justified by Faith, and not by the Works of the Law c.

29 Is God the God of the Jews only, and not of the Gentiles also? Yea

the Time is come that God is no longer one to the Jews, and another to the Gentiles, but he is now become one and the same d God to them all, and will justify the Jews by Faith, and the Gentiles also through Faith, who by the Law of Moses were heretofore shut out from being the People of

31 God. Do we then make the Law finfignificant or useless by our Doctrine of Faith? By no means: but on the contrary we establish and confirm

the Law.

works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juftified by faith without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcion through faith.

31 Do we then make void the Law through Faith? God forbid: yea we establish the Law.

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28 b Therefore, this Inference is drawn from what he had taught, ver. 23.

c Vid. Ads xiii. 39. Chap. viii. 3. Gal. ii. 16.

30 d'Eπεί περ είς ὁ θεὸς, fince God is one. He that will fee the Force of St. Paul's Reasoning here, must look to Zachary xiv. 9. from whence these Words are taken; where the Prophet speaking of the Time when the Lord shall be King over all the Earth, and not barely over the little People shut up in the Land of Canaan, he says, In that Day there shall be one Lord, i. e. God shall not be as he is now, the God of the Jews alone, whom only he hath known of all the People of the Earth; but he shall be the God of the Gentiles also, the same merciful, reconciled God to the People of all Nations. This Prophecy the Jews understood of the Times of the Messias, and St. Paul here presses them with it.

It was impossible for remote Nations to keep the Law of Moses, a great Part of the Worship required by it being local, and confined

to the Temple at Jerufalem.

31 f Nóplov, Law, is here repeated twice without the Article, and it is plain that by it St. Paul does not mean precifely the Mosaical Law, but so much of it as is contained in the natural and eternal Rule of Right mentioned, cb. i. 32. & xi. 26. and is again by a positive Command re-enacted and continued as a Law under the Messias. Vid. Mat. xxviii. 20.

Establish. The Doctrine of Justification by Faith necessarily supposeth a Rule of Righteousness, which those who are justified by

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Faith come short of; and also a Punishment incurr'd, from which they are set free by being justified: And so this Doctrine establishes a Law, and accordingly the moral part of the Law of Moses, that Sinaswia To Bes, as the Apostle calls it in the place above quoted, ch. i. 32. is enforced again by our Saviour and the Apostles in the Gospel, with Penalties annexed to the Breach of it.

SECT. IV.

CHAP. IV. 1-25.

CONTENTS.

ST. Paul having in the foregoing Section cut off all glorying from the Jews, upon the account of their having the
Law, and shewn that that gave them no manner of Title or
Pretence to be the People of God, more than the Gentiles,
under the Messias; and so they had no Reason to judge or
exclude the Gentiles as they did; he comes here to prove that
their lineal Extraction from their Father Abraham, gave them
no better a Pretence of glorying, or of setting themselves
upon that Account above the Gentiles now in the Time of
the Gospel.

1. Because Abraham himself was justified by Faith, and so had not whereof to glory, for as much as he that receiveth Righteousness as a Boon, has no Reason to glory: but he

that attains it by Works.

2. Because neither they who had Circumcision derived down to them, as the Posterity of Abraham, nor they who had the Law; but they only who had Faith were the Seed of Abraham, to whom the Promise was made. And therefore the Blessing of Justification was intended for the Gentiles, and bestowed on them as well as on the Jews, and upon the same Ground.

TEXT.

PARAPHRASE.

W HAT shall we fay then, that Abraham our Father, as pertaining to the Flesh, hath found?

WHAT then shall we say of Abra- to ham our Father according to the Flesh h, what has he obtained? Has not he found Matter of glorying? Yes,

i h Our Father according to the Flesh. St. Paul speaks here as lineally descended from Abraham, and joins himself herein with the rest

- 2 Yes, if he were justified by Works, he had matter of Glorying, he might then have gloried over the rest of the Gentile World in having God for his God, and he and his Family being God's People; but he had no Subject
- from facred Scripture, which telleth us that Abraham believed God, and it was counted to him for Righteousness. Now there had been no need of any such Counting, any such Allowance, if he had attained Righteousness by Works of Obedience exactly conformable and coming up to the Rule of
- 4 Righteousness. For what Reward a Man has made himself a Title to by his Performances, that he receives as a Debt that is due, and not as a Gift of
- Favour. But to him that by his Works attains not Righteoufness, but only believeth on God who justifieth him, being

2 For if Abraham were justified by works, he hath whereof to glory, but not before God. (

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- 3 For what faith the fcripture? Abraham believed Gcd, and it was counted unto him for righteousness.
- 4 Now to him that worketh, is the reward not reckoned of grace, but of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly,

rest of his Nation, of whom he calls Abraham the Father according to the Flesh, to distinguish the Jews by Birth, from those who were Abraham's Seed according to the Promise, viz. those who were of the Faith of Abraham, whether Jews or Gentiles, a Distinction which he insists on all through this Chapter.

2 i Καύχημα, translated here glorying, I take to fignify the same with wavxacu, translated Boasting, Chap. ii. 17, 23. in which Places it is used to fignify the Jews valuing themselves upon some national Privileges above the rest of the World, as if they had thereby some peculiar Right to the Favour of God above other This the Jewish Nation thinking themselves alone to have a Title to be the People of God, expressed in their judging the Gentiles whom they despited, and look'd on as witworthy and uncapable to be received into the Kingdom of the Messias, and admitted into Fellowship with their Nation under the Gospel. This Conceit of theirs St. Paul opposes here, and makes it his business to shew the Falshood and Groundlesness of it all through the eleven first Chapters of this Epistle. I ask, whether it would not help the English Reader the better to find and pursue the Sense of St. Paul, if the Greek Term were every where render'd by the same English Word? Whether Boasting or Glorying, I think of no great Contequence, so one of them be kept to.

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6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

7 Saying, Bleffed are they whose iniquities are forgiven, and whose fins are covered:

8 Bleffed is the man to whom the Lord will not impute fin.

oCometh this bleffednefs then upon the circumcifion only, or upon the uncircumcifion also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncircumcifion.

11 And he received the fign of circumcision, a seal of the righteousness of the Faith, which ing ungodly k, to him Justification is a Favour of Grace: because his Believing is accounted to him for Righteoufness, or perfect Obedience. Even as 6 David speaks of the Blessedness of the Man to whom God reckoneth Righteousness without Works, saying, Bles- 7 fed are they whole Iniquities are forgiven, and whose Sins are covered. Bleffed is the Man to whom the Lord 8 will not reckon 1 Sin: Is this Bleffed- o ness then upon the Circumcised only. or upon the Uncircumcifed also? For we fay that Faith was reckon'd to Abraham for Righteousness. When 10 therefore was it reckon'd to him? When he was in Circumcifion or in Uncircumcifion? Not in Circumcifion, but in Uncircumcifion. For he II received the Sign of Circumcifion, a Seal of the Righteousness of the Faith,

5 t Τèν ἀσεξή, him being ungodly. By these Words St. Paul plainly points out Abraham, who was ἀσεξής, ungodly, i. e. a Gentile, not a Worshipper of the true God when God called him. Vid. Note, Chap. i. 18.

^{8 1} Λογίσηται, reckoneth. What this imputing or reckoning of Righteousness is, may be seen in ver. 8. viz. the not reckoning of Sin to any one, the not putting Sin to his account: The Apostle in these two Verses using these two Expressions as equivalent. From hence the Expression of blotting out of Iniquity, so frequently used in sacred Scripture, may be understood, i. e. the striking it out of the account. Λογίσεσθαι signifies to reckon or account, and with a Dative Case, to put to any ones account; and accordingly, ver. 3. 4, 5. it is translated counted or reckon'd; which Word for the sake of English Readers I have kept to in this, and ver. 8, &

he had yet being uncircumcifed: that he might be the Father of all them that believe, though they be not circumcifed; that righteousness might be imputed unto them also:

Chap. IV.

12 And the Father of circumcision to them who are not of the circumcision only, but also walk in the steps of that Faith of our Father Abraham, which he had being yet uncircumcifed.

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which he had being yet uncircumcifed m, that he might be the Father of all those who believe, being uncircumcifed, that Righteousness might be reckon'd to them also; and the Father of the Circumcifed, that Righteousness might be reckon'd not to those who were barely of the Circumcision, but to such of the Circumcision as did also walk in the Steps of the Faith of our Father Abraham, which he had being un-

13 circumcifed a. For the Promise

11 m See Gen. xvii. 11.

11 & 12 " What Righteousness reckon'd to any one, or as it is usually called imputed Righteousnels, is, St. Paul explains, ver. _8. Whom this Bleffing belongs to, he enquires, ver. 9. and here, ver. 11, & 12. he declares who are the Children of Abraham, that from him inherit this Bleffing, ver. 11. he speaks of the Gentiles, and there shews that Abraham, who was justified by Faith before he was circumcifed (the want whereof the Jews look'd on as a diffinguishing Mark of a Gentile) was the Father of all those amoug the Gentiles, who should believe without being circumcised. And here, ver. 12. he speaks of the Jews, and fays, that Abrabam was their Father: But not that all should be justified who were only circumcifed; but those who to their Circumcifion added the Faith of Abraham, which he had before he was circumcifed. That which misled those who mistook the Sense of St. Paul here, feems to be their not observing, that Tois our in Tepitouss, is referred to, and governed by ele to horistiqual, which must be supposed repeated here after πατέρα περιτομής. Or else the Apostle's Sense and Argument will not stand in its full Force, but the Antithesis will be loft; by preserving of which the Sense runs thus; And the Father of the Circumcifed, that Righteousness might be imputed to those who, &c. Another thing very apt to mislead them, was the joyning of μόνον only, to sk not, as if it were & μόνον τοίς, not only those who are of the Circumcision; whereas it should be understood as it stands joyn'd to περιτομής, and so περιτομής μόνου are best translated barely Circumcisson, and the Apostle's Sense runs thus; That he might be the Father of the Gentiles that believe, though they be not Circumcifed, that Righteousness might be imputed to them also; And the Father of the Jews, that Righteousness might be imputed not to them

that he should be the heir of the world, was not to Abraham, or to his feed through the law, but through the Righteousness of Faith.

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14 For if they which are of the 'iw be heirs, faith is made void, and the promife made of none effect.

15 Because the law

o that he should be Possessor of the World, was not that Abraham, and those of his Seed, who were under the Law, shall by virtue of their having and owning the Law, be possessed of it; but by the Righteousness of Faith. whereby those who were without the Law, scatter'd all over the World. beyond the Borders of Canaan, became his Potterity, and had him for their Father P, and inherited the Bleffing of Justification by Faith. For if 14 they only who had the Law of Moses given them, were Heirs of Abraham, Faith is made void and useless , it receiving no Benefit of the Promise which was made to the Heirs of Abrabam's Faith, and so the Promise becomes of no effect. Because the Law 15 Nn procures

who have Circumcission only, but to them who also walk in the steps of the Faith of our Father Abraham, which he had being uncircum-

of the Faith of our Father Abraham, which he had being uncircumcifed. In which way of understanding this Passage, not only the Apostle's meaning is very plain, easy and coherent, but the Construction of the Greek exactly corresponds to that of ver. 11. and is genuine, easy, and natural, which any other way will be very perplexed.

13 o The Promise here meant is that which he speaks of, ver. 11. whereby Abraham was made the Father of all that should believe all the World over, and for that Reason he is called κληρουόμος nicus, Heir or Lord of the World. For the Believers of all Nations of the World being given to him for a Posterity, he becomes thereby Lord and Possessor (for so Heir amongst the Hebrews signified) of the World. For 'tis plain the Apoltle in this Verse purfues the Argument he was upon in the two former. And 'tis alfo plain that St. Paul makes Circumcifion to be the Seal of the Promise made to Abraham, Gen. 12. as well as of that made to him, Gen. 17. and so both these to be but one Covenant, and that of ch. 17. to be but a Repetition and farther Explication of the former, as is evident from this Chapter, compared with Gal. iii. which the Apostle argues, that the Gentiles were intended to be justified as well as the Jews, and that both Jews and Gentiles, who are justified, are justified by Faith, and not by the Works of the

P Gal. iii. 7.

^{14 9} See Gal. iii. 18.

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procures them not Justification, but renders them liable to the Wrath and Punishment of God, who by the Law has made known to them what is Sin, and what Punishment he has annexed to it. For there is no incurring Wrath or Punishment where there is no Law that says any Thing of it.

Therefore the Inheritance ' is of Faith, that it might be merely of Favour, to the end that the Promise might be sure to all the Seed of Abraham; not to that Part of it only which has Faith, being under the Law; but to that Part also who without the Law inherit the Faith of Abraham, who is the Father of us all who believe, whether Jews

or Gentiles (as it is written *, I have made thee a Father of many Nations)
I fay the Father of us all (in the account of God, in whom he believed, and who accordingly quickned the Dead, i.e. Abraham and Sarah, whose Bodies were Dead; and calleth Things

worketh weath: for where no law is, there is no transgression.

16 Therefore it is of Faith, that it might be by grace; to the end the Promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the Father of us all,

17(As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickeneth the dead, and calleth those things

that

^{15 °} Cb. viii. 3. Gal. iii. 21.

See ch. iii. 19, 20. & v. 10, 13, 20. & vii. 7, 8, 10. 1 Cor.

xv. 56. Gal. iii. 19. John ix. 41. & xv. 22.

is no Law with the Sanction of a Punishment annex'd, there can be no Transgression incurring Wrath or Punishment. Thus it may be render'd if we read g' with an Aspiration, as some do. But whether it be taken to signify where or whereof, the Sense will be the same. For περαβασις here, to make St. Paul's Argument of Force, must signify such a Transgression as draws on the Transgression Wrath and Punishment by the Force and Sanction of a Law. And so the Apostle's Proposition is made good, that 'tis the Law alone that exposes us to Wrath, and that is all that the Law can do, for it gives us no Power to perform.

¹⁶ V The Grammatical Contruction does not feem much to favour Inheritance, as the Word to be supplied here, because it does not occur in the preceding Verses. But he that observes St. Paul's way of Writing, who more regards. Things than Forms of speaking, will be satisfied, that it is enough that he mentioned Heirs, wer. 13, & 14. and that he does mean Inheritance here, Gal. iii. 18. puts it past doubt.

¹⁷ x See Gen. xvii. 16.

and

which be not, as though they were:

18Who against hope believed in hope, that he might become the father of many nations, according to that which was fpoken, So shall thy feed be.,

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10 And being not weak in faith, he confidered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20 He staggered not at the promite of God through unbelief; but was strong in faith, giving glory to God:

21 And being fully periuaded, that what he had promised, he was able also to per-

22 And therefore it was imputed to him for righteouiness.

23 Now it was not written for his fake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raifed up Jefus our Lord from the dead,

25 Who was delivered for our offences, and that are not as if they were "): Who 18 without any Hope, which the natural Courfe of Things could afford, did in hope believe, that he should become the Father of many Nations, according to what God had spoken, by God's fhewing him the Stars of Heaven, faying, So shall thy Seed be. And being 19 firm and unshaken in his Faith, he regarded not his own Body now dead, he being about an hundred Years old; nor the Deadness of Sarab's Womb; he stagger'd not at the Promise of God 20 through Unbelief, but was strong in Faith, thereby giving Glory to God; by the full Pertuation he had that God 21 was able to perform what he had promiled: And therefore it was account- 22 ed to him for Righteowiness. Now 23 this of its being reckon'd to him, was not written for his fake alone, but for 24 ours also, to whom Faith also will be reckon'd for Righteousness, viz. to as many as believe in him who raifed Jefus our Lord from the dead 2, who was 25 deliver'd to Death for our Offences a. Nn 2

7 Gen. XV. 5.

^{24 2} St. Paul feems to mention this here in particular, to shew the Analogy between Abraham's Faith, and that of Believers under the Gospel; see ver. 17.

^{25 *} See Rom. iii. 25. & v. 6, 10. Epb. 1. 7, 11, 16. & v. 2. Col. i. 14, 20 _____ 22. 1 Tim. ii. 6. Tit. ii. 14.

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and was raised again for our b Justi- was raised again for our fication.

I Cor. xv. 17. I have fet down all thefe Texts out of St. Paul. that in them might be feen his own Explication of what he fays here, wiz. That our Saviour by his Death attoned for our Sins, and so we were innocent, and thereby freed from the Punishment due to Sin. But he role again to ascertain to us eternal Life, the consequence of Justification: For the Reward of Righteousness is eternal Life, which Inheritance we have a Title to by Adoption in But if he himself had not that Inheritance, if he had not rose into the possession of eternal Life, we who hold by and under him, could not have rifen from the dead, and fo could never have come to be pronounced righteous, and to have receiv'd the Reward of it, everlasting Life. Hence St. Paul tells us, I Cor. xv. 17 that if Christ be not raised, our Faith is vain, we are yet in our Sins, i. e. as to the Attainment of eternal Life 'tis all one as if our Sins were not forgiven. And thus he rose for our Justification, i. e. to assure to us eternal Life, the consequence of Juflification. And this I think is confirmed by our Saviour in these Words, Because I live ye shall live also, John xiv. 19.

SECT. V.

CHAP. V. 1-11.

CONTENTS.

CT. Paul in the foregoing Chapters has examined the glorying of the Jews, and their valuing themselves so highly above the Gentiles, and shewn the Vanity of their boasting in Circumcition and the Law, fince neither they nor their Father Abraham were justified, or found Acceptance with God by Circumcision, or the Deeds of the Law: And therefore they had no Reason so, as they did, to press Circumcision and the Law on the Gentiles, or exclude those who had them not, from being the People of God, and unfit for their Communion in and under the Gospel. In this Section he comes to shew what the convert Gentiles, by Faith without Circumcision or the Law, had to glory in, viz. The hope of Glory, ver. 2. Their Sufferings for the Gospel, ver. 3. And God as their God, ver. 11. In these three it is easy to observe the Thread and Coherence of St. Paul's Discourse here, the intermediate Verses (according to that abounding with Matter, and and overflowing of Thought he was fill'd with) being taken up with an incidental Train of Confiderations, to shew the Reason they had to glory in Tribulations.

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PARAPHRASE.

1 THerefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only fo, but we glory in tribulations also, knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope;

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.

Herefore being justified by Faith, we I c have Peace with God through our Lord Jesus Christ, by whom we 2 have had admittance through Faith into that Favour in which we have flood, and glory d in the hope of the Glory which God has in store for us. And 3 not only fo, but we glory in Tribulation also, knowing that Tribulation worketh Patience; and Patience giveth 4 us a Proof of ourselves, which furnishes us with Hope; and our Hope \$ maketh not ashamed, will not deceive us, because the Sense of the Love of God is poured out into our Hearts by the Holy Ghoft, which is given unto us *.

For

eWe, i. e. we Gentiles that are not under the Law. 'Tis in their Names that St. Paul speaks in the three last Verses of the foregoing Chapter, and all through this Section, as is evident from the Illation here, Therefore being justified by Faith, we. It being an Inference drawn from his having proved in the former Chapter, that the Promise was not to the Jews alone, but to the Gentiles also: And that Justification was not by the Law, but by Faith, and consequently designed for the Gentiles as well as the Jews.

2 d Καυχώμεθα, we glory. The same Word here for the Convert Gentiles that he had used before for the boasting of the Jews, and the same Word he used where he examin'd what Abraham had found. The taking notice whereof, as we have already observed, may help to lead us into the Apostle's Sense: And plainly shew us here, that St. Paul in this Section opposes the Advantages the Gentile Converts to Christianity have by Faith, to those the Jews gloried in with so much Haughtiness and Contempt of the Gentiles.

5 * Because. * The Force of this Inference seems to stand thus.

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6 For when we Gentiles were yet without Strength †, void of all Help or Ability to deliver ourselves, Christ in the Time that God had appointed and foretold, died for us, who lived without the Acknowledgment and

7 Worship of the true God †. Scarce is it to be found, that any one will die for a just Man, if peradventure one should dare to die for a good Man;

8 but God recommends, and herein shews the Greatness of his Love f towards us, in that whilst we Gentiles were a Mass of profligate Sinners g. Christ 6 For when we were yet without strength, in due time, Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 ButGod commendeth his love towards us, in that while we were yet finners, Christ died for ve

The hope of eternal Happiness, which we glory in, cannot deceive us, because the Gifts of the Holy Ghost bestowed upon us, assure us of the Love of God towards us, the Jews themselves acknowledging that the Holy Ghost is given to none but those who are God's own People.

died

8 f Another Evidence St. Paul gives them here of the Love of God towards them, and the ground they had to glory in the hopes of eternal Salvation, is the Death of Christ for them, whilst they were yet in their Gentile Estate, which he describes by calling them.

6, 8 g + 'Aσθενείς, without Strength; 'Aσεξείς, ungodly; 'Aμαρτωλολ, Sinners; 'Extool, Enemies: These four Epithets are given to them as Gentiles, they being used by St. Paul, as the proper Attributes of the Heathen World, as consider'd in contradistinction to the Jewish Nation. What St. Paul fays of the Gentiles in other places will clear this. The helpless Condition of the Gentile World in the State of Gentilism, fignified here by astereis, without Strength, he terms, Col. ii. 23. dead in Sin, a State, if any, of Weakness. And hence he says to the Romans converted to Jesus Christ; Yield your felves unto God, as those that are alive from the dead, and your selves as Instruments of Righteousness unto God, ch. How he describes dolesiav, Ungodliness, mentioned, ch. 1. 18. as the proper State of the Gentiles, we may fee, ver. 21, 23. That he thought the Title auaprond, Sinners, belong'd peculiarly to the Gentiles, in Contraditinction to the Jews, he puts it palt doubt in these Words, We who are Jews by Nature, and not Sinners of the Gentiles, Gal. ii. 15. See also ch. vi. 17-22. And as for έχθροί, Enemies, you have the Gentiles before their Conversion to Christianity so called, Col. i 21. St. Paul, Eph. ii. 1describes the Heathens a little more at large; but yet the Parts of the Character he there gives them, we may find comprifed in these s,

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four Epithets; the dottoric, weak, ver. 1, 5. the dotteric, ungodly, and duaprodoi, Sinners, ver. 23. and the extend, Enemies, ver. 11, 12.

If it were remembred that St. Paul all along, through the eleven first Chapters of this Epistle, speaks nationally of the Jerus and Gentiles, as 'tis visible he does, and not personally of single Men, there would be less Difficulty and sewer Mistakes in understanding this Epistle. This one place we are upon is a sufficient Instance of it. For if by these Terms here, we shall understand him to denote all Men personally, Jews as well as Gentiles, before they are savingly ingrafted into Jesus Christ, we shall make his Discourse here disjointed, and his Sense mightily perplex'd, if at all consistent.

That there were some among the Heathens as innocent in their Lives, and as far from Enmity to God as some among the Jews cannot be question'd. Nay, that many of them were not agreeic. but resomever. Worshippers of the true God, if we could doubt of it. is manifest out of the Aas of the Apostles; but yet St. Paul, in the Places above quoted, pronounces them all together, areger; and about (for that by these two Terms applied to the fame Persons, he means the fame, i. e. fuch as did not acknowledge and worship the true God; feems plain) ungodly, and Sinners of the Gentiles, as nationally belonging to them, in Contradiffinction to the People of the Jews, who were the People of God, whilft the other were the Provinces of the Kingdom of Satan: Not but that there were Sinners, heinous Sinners, among the Jews; but the Nation, confider'd as one Body and Society of Men, disown'd and declar'd against, and opposed itself to those Crimes and Impurities which are mention'd by St. Paul, Chap. i. 24, &c. as woven into the religious and politick Constitutions of the Gentiles. There they had their full Scope and Swing, had Allowance, Countenance and Protection. The idolatrous Nations had, by their Religions, Laws and Forms of Government, made themselves the open Votaries, and were the professed Subjects of Devils. So St. Paul, 1 Cor. x. 20, 21. truly calls the Gods they worshipp'd and paid their Homage to. And fuitably hereunto, their religious Observances, 'tis well known, were not without great Impurities, which were of right charged upon them, when they had a Place in their facred Offices, and had the Recommendation of Religion to give them Credit. The rest of the Vices in St. Paul's black Lift, which were not warm'd at their Altars, and folter'd in their Temples, were yet by the Connivance of the Law cherith'd in their private Houses, and made a Part of the uncondemned Actions of common Life, and had the Countenance of Custom to authorize them, even in the best regulated and most civilized Governments of the Heathens. On the contrary, the Frame of the Jewish Commonwealth was founded on the Acknowledgment and Worship of the one only true invisible God, and their Laws required an extraordinary Purity of Life, and Strictness of Manners.

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That the Gentiles were stiled 'ex Apol, Enemies, in a political or national Sense, is plain from Eph. ii. where they are called, Aliens from the Commonwealth of Israel, and Strangers from the Covenant. Abraham, on the other fide, was called the Friend of God, i. e. one in Covenant with him, and his professed Subject, that owned God to the World: And so were his Posterity the People of the Tews, whilst the rest of the World were under Revolt, and lived in open Rebellion against him, vid. Ifa. xli. 8. And here in this Epistle St. Paul expresly teaches, that when the Nation of the Jews, by rejecting of the Messias, put themselves out of the Kingdom of God, and were cast off from being any longer the People of God, they became Enemies, and the Gentile World were reconciled. See Chap. xi. 15, 28. Hence St. Paul, who was the Apostle of the Gentiles, calls his performing that Office, the Ministry of Reconciliation, 2 Cor. v. 15. And here in this Chapter, ver. 1. the Privilege which they receive by the accepting of the Covenant of Grace in Jesus Christ, he tells them is this, that they have Peace with God, i. e. are no longer incorporated with his Enemies, and of the Party of the open Rebels against him in the Kingdom of Satan, being return'd to their natural Allegiance in their owning the one true supreme God, in submitting to the Kingdom he had fet up in his Son, and being received by him as his Subjects. Suitably hereunto St. James, speaking of the Conversion of the Gentiles to the Profession of the Gospel, says of it, that God did wifit the Gentiles, to take out of them a People for his Name, Acts xv. 14. & ver. 19. he calls the Converts, those who

from among the Gentiles are turned to God. Besides what is to be found in other Parts of St. Paul's Epistles to justify the taking of these Words here, as apply'd nationally to the Gentiles, in Contradistinction to the Children of Israel, that which St. Paul fays, ver. 10, 11. makes it necessary to understand them so. We, says he, when we were Enemies were reconciled to God, and so we now glory in him, as our God. We here must unavoidably be spoken in the Name of the Gentiles, as is plain not only by the whole Tenor of this Section, but from this Passage of glorying in God, which he mentions as a Privilege now of the believing Gentiles, surpassing that of the Jews, whom he had taken notice of before, Chap. ii. 17. as being forward to glory in God as their peculiar Right, though with no great Advantage to themselves. But the Gentiles who were reconciled now to God by Christ's Death, and taken into Covenant with God, as many as received the Gospel, had a new and better Title to this glorying than the Jews. Those that now are reconciled, and glory in God as their God, he says, were Enemies. The Jews, who had the same corrupt Nature common to them with the rest of Mankind, are no where that I know called 'enepoi, Enemies, or assesse, ungodly, whilst they publickly owned him for their God, and professed to be his People. But the Heathens were deem'd Enemies, for being Aliens to the Commonwealth of Ifrael, and Stranger

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died for us. Much more therefore 9 now being justified by his Death, shall we through him bedelivered from Condemnation h at the Day of Judgment.

O o For

Strangers from the Covenants of Promise. There were never but two Kingdoms in the World, that of God, and that of the Devil: These were opposite, and therefore the Subjects of the latter could not but be in the State of Enemies, and fall under that Deno-The Revolt from God was universal, and the Nations of the Earth had given themselves up to Idolatry, when God called Abraham, and took him into Covenant with himself, as he did afterwards the whole Nation of the Israelites, whereby they were re-admitted into his Kingdom, came under his Protection, and were his People and Subjects, and no longer Enemies, whilft all the test of the Nations remain'd in the State of Rebellion; the profesfed Subjects of other Gods, who were Ulurpers upon God's Right, and Enemies of his Kingdom. And indeed if the four Epithets be not taken to be spoken here of the Gentile World in this political and truly evangelical Sense, but in the ordinary systematical Notion applied to all Mankind, as belonging univerfally to every Man personally, whether by profession Gentile, Jew or Christian, before he be actually regenerated by a faving Faith, and an effectual thorough Conversion, the illative Particle Wherefore, in the beginning of ver. 12. will hardly connect it and what follows to the foregoing Part of this Chapter. But the eleven first Verses must be taken for a Parenthesis, and then the Therefore in the beginning of this fifth Chapter, which joins it to the fourth with a very clear Connection, will be wholly infignificant; and after all, the Sense of the 12th Verse will but ill sodder with the End of the fourth Chapter, notwithstanding the Wherefore which is taken to bring them in as an Inference. Whereas these eleven first Verses being supposed to be spoken of the Gentiles, makes them not only of a piece with St. Paul's Defign in the foregoing and following Chapters, but the Thread of the whole Discourse goes very smooth, and the Inferences (usher'd in with Therefore in the first Verse, and with Wherefore in the 12th Verse) are very easy, clear and natural from the immediately preceding Verses. That of the 1st Verse may be feen in what we have already faid, and that of the 12th Verse in thort stands thus : We Gentiles have by Christ received the Reconciliation, which we cannot doubt to be intended for us as well as for the Jews, fince Sin and Death enter'd into the World by Adam, the common Father of us all. And as by the Disobedience of that one, Condemnation of Death came on all; so by the Obedience of one, Justification to Life came upon all.

9 What St. Paul here calls Wrath, he calls the Wrath to come, 1 Theff. i. 10. and generally in the New Testament Wrath is put

for the Punishment of the Wicked at the last Day.

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- were reconciled to God by the Death of his Son, much more being reconciled shall we be saved by his Life.
- 11 And not only i do we glory in Tribulation, but also in God through our Lord Jesus Christ, by whom now k we have received Reconciliation.

were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be faved by his life.

11 And not only fo, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

11 'Os μόνου δὲ, And not only fo; I think no body can with the least Attention read this Section, without perceiving that these Words join this Verse to the 3d. The Apostle in the 2d Verse says, We the Gentiles who believe, glory in the Hopes of an eternal splendid State of Bliss. In the 3d Verse he adds οὐ μόνου δὲ, And not only so, but our Afflictions are to us matter of glorying; which he proves in the seven following Verses; and then, ver. 11. adds, οὐ μόνου δὲ, And not only so; but we glory in God also as our God, being reconciled to him in Jesus Christ. And thus he shews that the Convert Gentiles had whereof to glory, as well as the Jews; and were not inferior to them, though they had not Circumcision and the Law, wherein the Jews gloried so much, but with no ground in comparison of what the Gentiles had to glory in, by Faith in Jesus Christ, now under the Gospel.

Tis true, we Gentiles could not formerly glory in God as our God, that was the Privilege of the Jews, who alone of all the Nations owned him for their King and God, and were his People in Covenant with him. All the rest of the Kingdoms of the Earth had taken other Lords, and given themselves up to salfe Gods, to serve and worship them; and so were in a State of War with the true God, the God of Israel. But now we being reconciled by Jesus Christ, whom we have received, and own for our Lord, and thereby being return'd into his Kingdom, and to our ancient Allegiance, we can truly glory in God as our God, which the Jews cannot do, who have resulted to receive Jesus for their Lord,

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SECT. VI.

CHAP. V. 12.-VII. 25.

CONTENTS.

THE Apostle here goes on with his Design of shewing that the Gentiles under the Gospel have as good a Title to the Favour of God as the fews, there being no other Way for either few or Gentile to find Acceptance with God but by Faith in Jesus Christ. In the foregoing Section he reckon'd up several Subjects of glorying which the Convert Gentiles had without the Law, and concludes them with this chief and principal Matter of glorying, even God himself, whom, now that they were by Jesus Christ their Lord reconciled to him, they could glory in as their God.

To give them a more full and fatisfactory Comprehension of this, he leads them back to the Times before the giving of the Law, and the very Being of the Jewish Nation; and lays before them in short the whole Scene of God's Oeconomy, and his Dealing with Mankind from the Beginning, in reference to Life and Death.

1. He teaches them, that by Adam's Lapse all Men were brought into a State of Death, and by Christ's Death all are restored to Life. By Christ also as many as believe are instated in eternal Life.

2. That the Law when it came laid the Ifraelites faster under Death, by enlarging the Offence which had Death annexed to it. For by the Law every Transgression that any one under the Law committed, had Death for its Punishment, notwithstanding which by Christ those under the Law who believe receive Life.

3. That though the Gentiles who believe come not under the Rigor of the Law, yet the Covenant of Grace which they are under, requires that they should not be Servants and Vassals to Sin, to obey it in the Lusts of it, but sincerely endeavour after Righteousness, the End whereof would be everlasting Life.

4. That the Jews also who receive the Gospel, are deliver'd from the Law; not that the Law is Sin; but because though the Law forbid the obeying of Sin as well as the Gospel, yet not enabling them to resist their sinful Lusts, but making each Compliance with any sinful Lust deadly, it settles upon them the Dominion of Sin by Death, from which they

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are delivered by the Grace of God alone, which frees them from the Condemnation of the Law for every actual Transgreffion, and requires no more but that they should with the whole Bent of their Mind serve the Law of God, and not their carnal Lusts. In all which Cases the Salvation of the Gentiles is wholly by Grace, without their being at all under the Law. And the Salvation of the Jews is wholly by Grace also without any Aid or Help from the Law: From which also by Christ they are delivered.

Thus lies the Thread of St. Paul's Argument; wherein we may see how he pursues his Design of satisfying the Gentile Converts at Rome, that they were not required to submit to the Law of Moses; and of fortifying them against the Jews,

who troubled them about it.

For the more distinct and easy Apprehension of St. Paul's discoursing on these four Heads, I shall divide this Section into the four following Numbers, taking them up as they lie in the Order of the Text.



SECT. VI. N. I.

CHAP. V. 12-19.

CONTENTS.

Hereby he instructs them in the State of Mankind in general before the Law, and before the Separation that was made thereby of the Israelites from all the other Nations of the Earth. And here he shews that Adam transgressing the Law which forbid him the eating of the Tree of Knowledge upon Pain of Death, forseited Immortality, and becoming thereby mortal, all his Posterity descending from the Loins of a mortal Man, were mortal too, and all died, though none of them broke that Law but Adam himself: But by Christ they are all restored to Life again. And God justifying those who believe in Christ, they are restored to their primitive State of Righteousness and Immortality; so that the Gentiles being the Descendants of Adam as well as the Jews, stand as fair for all the Advantages that accrue to the Posterity of Adam by Christ, as the Jews themselves, it being all wholly and solely from Grace.

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TEXT.

PARAPHRASE.

12 Herefore as by one man fin entered into the world, and death by fin; and so death passed upon all men, for that all have finned.

13 For until the law fin was in the world:

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WHerefore to give you a State of 12 the whole Matter, from the beginning, you must know, that as by the Act of one Man Adam, the Father of us all, Sin entered into the World, and Death, which was the Punishment annexed to the Offence of eating the forbidden Fruit, enter'd by that Sin, for that all Adam's Posterity thereby became mortal 1. 'Tis true indeed, Sin 13 was univerfally committed in the World by all Men, all the Time before the positive Law of God delivered by Mo-

12 1 Have finned, I have render'd became mortal, following the Rule I think very necessary for the understanding St. Paul's Epifiles, (viz.) the making him as much as is possible his own Interpreter, I Cor. xv. 22. cannot be denied to be parallel to this place. This and the following Verses here being, as one may fay, a Comment on that Verse in the Corinthians, St. Paul treating here of the same matter, but more at large. There he says, As in Adam all die; which Words cannot be taken literally, but thus, That in Adam all became mortal. The fame he fays here, but in other Words, putting, by a no very unufual Metonymy, the Caufe for the Effect, (viz.) the Sin of eating the forbidden Fruit, for the Effect of it on Adam, viz. Mortality, and in him on all his Postenty: A mortal Father infected now with Death, being able to produce no better than a mortal Race. Why St. Paul differs in his Phrase here from that which we find he used to the Corinthians, and prefers here that which is harder and more figurative, may perhaps be easily accounted for, if we consider his Stile and usual way of writing, wherein is shewn a great liking of the Beauty and force of Antithefis, as ferving much to Illustration and Impression. In the xvth of Corinthians, he is speaking of Life restored by Jehus Christ, and to illustrate and fix that in their Minds, the Death of Mankind best served: Here to the Romans he is discoursing of Righteousness restored to Men by Christ, and therefore here the term Sin is the most natural and properest to set that off. But that neither actual or imputed Sin is meant here, or ver. 19. where the ame way of Expression is used, he that has need of it may see proved in Dr. Whithy upon the Place. If there can be any need of my other Proof, when it is evidently contrary to St. Paul's Defign here, which is to shew, that all Men, from Adam to Moses, died blely in consequence of Adam's Transgression, see ver. 17.

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13 m 'Oun 'ελλογείται, is not imputed; fo our Translation, but posfibly not exactly to the Sense of the Apostle: Emoyen signifies to reckon, but cannot be interpreted reckon to, which is the Meaning of impute, without a Person assigned to whom it is imputed. And so we see when the Word is used in that Sense, the Dative Case of the Person is subjoin'd. And therefore it is well translated, Philem. xviii. If he owes thee any thing, 'enoi 'enhoyei, put it to my account, reckon or impute it to me. Befides, St. Paul here tells us, the Sin here fpoken of as not reckon'd, was in the World, and had actual Existence during the Time between Adam and Moses; but the Sin which is supposed to be imputed, is Adam's Sin which he committed in Paradife, and was not in the World during the Time from Adam till Moles, and therefore 'endoyeiras cannot here fignify imputed. Sins in facred Scripture are called Debts; but nothing can be brought to accounts, as a Debt, till a Value be fet upon it. Now Sins can no way be taxed, or a Rate fet upon them, but by the positive Declaration and Sanction of the Law-Mankind, without the positive Law of God, knew by the Light of Nature, that they transgressed the Rule of their Nature, Reason, which dictated to them what they ought to do. But without a positive Declaration of God their Sovereign, they could not tell at what rate God tax'd their Trespasses against this Rule; till he pronounced that Life should be the Price of Sin, that could not be afcertained, and confequently Sin could not be brought to account: And therefore we fee that where there was no positive Law affixing Death to Sin, Men did not look on Death as the Wages of Retribution for their Sin; they did not account that they paid their Lives as a Debt and Forfeit for their Transgression. This is the more to be consider'd, because St. Paul in this Epistle treats of Sin, Punishment and Forgiveness, by way of an Account, as it were of Debtor and Creditor.

He will be farther confirmed in the Sense of these Words, who will be at the pains to compare chap. iv. 15. & v. 13, 20. & vii. 8, 9. together. St. Paul, chap. iv. 15. fays, The Law worketh Wrath, i. e. carrieth Punishment with it. For where there is no Law, there is no Transgression. Whereby is not meant, that there is no Sin where there is no politive Law, (the contrary whereof he fays in this Verle, viz. that Sin was in the World all the time before the Law) but that there is no Transgression with a Penalty annexed to it without a positive Law. And hence he tells the Romans, chap. i. 32. that they knew not that those Things deserved Death, [vid. Note, chap. i. 32.] but it was by the positive Law of God only, that Men knew that Death was certainly annexed to Sin, as its certain and unavoidable Punishment; and so St. Paul argues, chap.

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14 Nevertheles, death reigned from Adam to Moses, even over them that had not finned after the similitude of Adam's transgression, who is the figure of him that was to come:

15 But not as the offence, fo also is the free gift. For if through the offence of one many be dead, much more the grace of God, and to Sin without a positive " Law declaring it. Nevertheless we see that 14 in all that Space of Time, which was before the positive Law of God by Moses, Men from the beginning of the World died all as well as their Father Adam, though none of them but he alone had eaten of the forbidden Fruit o, and thereby, as he had committed that Sin, to which Sin alone the Punishment of Death was annexed by the positive Sanction of God denounced to Adam, who was the Figure and Type of Christ who was to But yet though he were the 15 come. Type of Christ, yet the Gift or Benefit received by Christ, is not exactly conformed and confined to the Dimenfions of the Damage received by Adam's For if by the Laple of one Man the Multitude P, i. e. all Men died P, much more did the Favour of God.

"Nόμε, Law. Whether St. Paul by νόμος here means Law in general, as for the most part he does where he omits the Article; or whether he means the Law of Moses in particular, in which Sense he commonly joins the Article to νόμος; this is plain, that St. Paul's Notion of a Law was conformable to that given by Moses; and so he uses the Word νόμος, in English Law, for the positive Command of God, with a Sanction of a Penalty annexed to it; of which kind there never having been any one given to any People, but that by Moses to the Children of Israel, till the Revelation of the Will of God by Jesus Christ to all Mankind, which for several Reasons is always called the Gospel, in Contradistinction to the Law of Moses; when St. Paul speaks of Law in general, it reduces itself in Matter of Fact to the Law of Moses.

by Adam's eating the forbidden Fruit, and by that alone, because no Man can incur a Penalty without the Sanction of a positive Law declaring and establishing that Penalty; but Death was annexed by no positive Law to any Sin, but the eating the forbidden Fruit: And therefore Mens dying before the Law of Moses, was purely in consequence of Adam's Sin, in eating the forbidden Fruit; and the positive Sanction of Death annexed to it, an evident Proof of

Man's Mortality coming from thence.

15 P'Or rolli, & rous rollous, I suppose may be understood to

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God, and the Free Gift by the Bounty or Good-will which is in Jesus Christ, exceed to the Multitude p, i. e. to all 16 Men. Furthermore, neither is the Gift as was the Lapse, by one Sin q.

the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that finned, fo is the gift: for the

stand here for the Multitude, or collective Body of Mankind. the Apostle in express Words affures us, 1 Cor. xv. 22. Adam all died, and in Christ all are made alive : And so here, ver. All Men fell under the Condemnation of Death, and all Men were restored unto Justification of Life; which all Men; in the very nextWords, ver. 19. are called 61 mondol, the many. So that the many, in the former part of this Verse, and the many at the end of it, comprehending all Mankind, must be equal. The Comparison therefore, and the Inequality of the Things compared, lies not here between the Numbers of those that died, and the Numbers of those that shall be reflored to Life: But the Comparison lies between the Persons by whom this general Death, and this general Restoration to Life came, Adam the Type, and Jesus Christ the Antitype; and it seems to lie in this, that Adam's Laple came barely for the Satisfaction of his own Appetite and Defire of Good to himself, but the Restoration was from the exuberant Bounty and Good-will of Christ towards Men, who at the Cost of his own painful Death purchased Life for them. The want of taking the Comparison here right, and the placing it amis in a greater Number restored to Life by Jesus Christ, than those brought into Death by Adam's Sin, hath led some Men so far out of the way, as to alledge, that Men in the Deluge died for their own Sins. 'Tis true, they did fo; and fo did the Men of Sodom and Gomorrah, and the Philistines cut off by the Israelites, and multitudes of others: But 'tis as true, that by their own Sins they were not made mortal: They were so before by their Father Adam's eating the forbidden Fruit; fo that what they paid for their own Sins was not Immortality, which they had not, but a few Years of their own finite Lives; which having been let alone, would every one of them, in a short time, have come to an end. It cannot be denied therefore, but that it is as true of these, as any of the rest of Mankind before Moses, that they died solely in Adam, as St. Paul has proved in the three preceding Verles. And tis as true of them, as of any one of the rest of Mankind in general, that they died in Adam. For this St. Paul expresly afferts of all, that in Adam all died, I Cor. xv. 22. and in this very Chapter, ver. 18. in other Words. It is then a flat Contradiction to St. Paul to fay, that those whom the Flood swept away did not die

16 ^q Δι' ἐνδς ἀμαρτήμα loς, by one Sin; so the Alexandrine Copy reads it more conformable to the Apostle's Sense. For if ἐνδς, one,

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one, in judgment was by one to condemnation; but the free gift is of many offences unto justificati-

17 For if by one man's offence, death reigned by one; much more they which reabundance of ceive grace, and of the gift of righteoutness, shall reign in life by one, Jefus Christ.

18 Therefore as by

For the Judgment or Sentence was for one 9 Offence to Condemnation: But the Gift of Favour reaches notwithstanding many q Sins, to Justification of Life . For if by one Laple Death 17 reigned by reason of one Offence, much more shall they who receiving the 'Surplufage of Favour, and of the Gift of Righteousness, reign in Life by one, even Jesus Christ. Therefore 18 Pp

in this Verse be to be taken for the Person of Adam, and not for his one Sin of eating the forbidden Fruit, there will be nothing to anfwer πολλών παραπίωματων, many Offences here, and so the Comparison St. Paul is upon will be lost; whereas it is plain that in this Verse he shews another Disproportion in the Case, wherein Adam the Type comes short of Christ the Antitype; and that is, that 'twas but for one only Transgression that Death came upon all Men: But Christ restores Life unto all, notwithstanding multitudes of Sins. These two excesses both of the good Will of the Donor, and of the Greatness of the Gift, are both reckon'd up together in the following Verse, and are there plainly expressed in περισσειών της χάριτος 1/ τξε δωρεά; the excess of the Favour in the greater Good-will and Coll of the Donor: And the Inequality of the Gift itself, which exceeds, as many exceed one; or the Deliverance from the Guilt of many Sins, does the Deliverance from the Guilt of one.

Tug;, Of Life, is found in the Alexandrine Copy. And he that will read ver. 18. will scarce incline to the leaving of it out

17 · Surplusage, so περισσεία fignifies. The Surplusage of χάριτος, Favour, was the painful Death of Christ, whereas the Fall cost Adam no more Pains but eating the Fruit. The Surplusage of Supeac, the Gift or Benefit received, was Justification to Life from a multitude of Sins, whereas the Lofs of Life came upon all Men only for one Sin; but all Men, how guilty soever of many Sins, are restored to Life.

18 Therefore here is not used as an Illative, introducing an Inference from the immediately preceding Verses; but is the same therefore which began ver. 12. repeated here again with Part of the Inference that was there begun and left incompleat, the Continuation of it being interrupted by the Intervention of the Proofs of the first Part of it. The Particle As immediately following

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as by one " Offence (viz.) Adam's eating the forbidden Fruit, all Men fell under the Condemnation of Death, so by one Act of Righteousness, viz. Christ's Obedience to Death upon the Cross x, all Men are restored to Life.

the offence of one, judgment came upon all men to condemnation: even fo by the righteoufness of one, the free gift came upon all men unto justification of life.

therefore ver. 12. is a convincing Proof of this, having there or in the following Verses nothing to answer it; and so leaves the Sense imperfect and suspended, till you come to this Verse, where the fame Reasoning is taken again, and the same Pr 'ass or first Part of the Comparison repeated: And then the Apodosis or latter Part is added to it, and the whole Sentence made compleat; which to take right, one must read thus, ver. 12. Therefore as by one Man Sin entred into the World, and Death by Sin, and fo Death passed upon all Men, &c. ____ ver. 18. I say, Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life. A like Interruption of what he began to fay, may be seen 2 Cor. xii. 14. and the same Discourse, after the Interposition of eight Verses, began again, chap. xiii. 1. not to mention others that I think may be found in St. Paul's Epiftles.

" That ένος παραπλώμαλος ought to be render'd one Offence, and not the Offence of one Man; and so suds dinaiwina los, one Act of Righteousness, and not the Righteousness of one, is reasonable to think: Because in the next Verse St. Paul compares one Man to one Man, and therefore 'tis fit to understand him here (the Construction also favouring it) of one Fact compared with one Fact, unless we will make him here (where he feems to fludy Concifeness) guilty of a Tautology. But taken as I think they should be underflood, one may fee a Harmony, Beauty and Fulness in this Difcourse, which at first fight seems somewhat obscure and perplexed. For thus in these two Verses, 18, 19. he shews the Correspondence of Adam the Type with Christ the Antitype, as we may see, ver. 14. he defigned, as he had shewn the Disparity between them, ver.

15, 16, 17. * That this is the Meaning of 5, Evel Sinaidualog, is plain by the following Verie. St. Paul every one may observe to be a Lover of Antithesis. In this Verse it is suo's mapar laualos, one perverse Al of Transgression; and suis Suausualos, one right Al of Submission: In the next Verie it is mapanon, Disobedience, and smanon, Obedience, the fame Thing being meant in both Verses. And that this Survivia, this Act of Obedience, whereby he procured Life to all Mankind, was his Death upon the Cross, I think no body questions, fee ver. 7-9. Heb. ii. 10, 14. Phil. ii. 8. And that the Will of God, see Rev. xix. 8.

19 For as by one man's disobedience many were made finners: so by the obedience of one shall many be made righteous.

Life y. For as by one Man's Disobedience many were brought into a State
of Mortality, which is the State of
Sinners 2; so by the Obedience of one
shall many be made righteous, i. e. be
restor'd to Life again as if they were
not Sinners.

Y By directionic toward, Justification of Life, which are the Words of the Text, is not meant that Righteousness by Faith which is to eternal Life. For eternal Life is no where in Sacred Scripture mentioned as the Portion of all Men, but only of the Saints. But the Justification of Life here spoken of, is what all Men partake in by the Benefit of Christ's Death, by which they are justified from all that was brought upon them by Adam's Sin, i. e. they are discharged from Death, the Consequence of Adam's Transgression; and restored to Life, to stand or fall by that Plea of Righteousness which they can make, either of their own by Works, or of the Righteousness of God by Faith.

19 2 Sinners. Here St. Paul uses the same Metonymy as above, ver. 12. putting Sinners for Mortal, whereby the Antithesis to

Righteous is the more lively.

SECT. VI. N. 2.

CHAP. V. 20, 21.

CONTENTS.

ST. Paul pursuing his Design in this Epistle of satisfying the Gentiles that there was no need of their submitting to the Law in order to their partaking of the Benefits of the Gospel, having in the foregoing eight Verses taught them, that Adam's one Sin had brought Death upon them all, from which they were all restored by Christ's Death, with Addition of eternal Bliss and Glory to all those who believe in him; all which being the Effect of God's Free Grace and Favour to those who were never under the Law, excludes the Law from having any Part in it, and so fully makes out the Title of the Gentiles to God's Favour, through Jesus Christ, under the Gospel, without the Intervention of the Law. Here, for the satisfaction of the Gentile Converts, he shews them in these two Verses, That the Nation of the Hebrews who

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had the Law, were not delivered from the State of Death by it, but rather plunged deeper under it by the Law, and so stood more in need of Favour, and indeed had a greater Abundance of Grace afforded them for their Recovery to Life by Jesus Christ, than the Gentiles themselves. Thus the Jews themselves not being saved by the Law, but by an Excess of Grace, this is a farther Proof of the Point St. Paul was upon, (viz.) that the Gentiles had no need of the Law for obtaining of Life under the Gospel.

PARAPHRASE.

TEXT.

THIS was the State of all a Mankind before the Law, they all died for the one παράπλωμα, Lapse or Offence of one Man, which was the only Irregularity that had Death annexed to it: but the Law entered and took part over a small Part of Mankind b, that there this παράπλωμα, Lapse or Offence, to which

Oreover, the law entered, that the offence might

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Words,

20 a There can be nothing plainer, than that St. Paul here in these two Verses makes a Comparison between the State of the Fews, and the State of the Gentiles, as it stands described in the eight preceding Verses, to shew wherein they differ'd or agreed, so far as was necessary to his present Purpose of satisfying the Convert Romans, that in reference to their Interest in the Gospel, the Jews had no Advantage over them by the Law. With what reference to those eight Veries St. Paul writ these two, appears by the very Choice of his Words. He tells them, ver. 12. that Death by Sin, elogabe, enter'd, into the World; and here he tells them, that the Law (for Sin and Death were enter'd already) παρεισηλίε, enter'd a little; a Word that, set in opposition to elagabe, gives a distinguishing Idea of the Extent of the Law, such as really it was, little and narrow, as was the People of Israel, (whom alone it reached) in respect of all the other Nations of the Earth, with whom it had nothing to do. For the Law of Mases was given to Israel alone, and not to all Mankind. The Vulgate therefore translates this Word right, subintravit, it enter'd, but not far, i. e. the Death which followed upon the account of the Mofaical Law reigned over but a small Part of Mankind, viz. the Children of Israel, who alone were under that Law; whereas by Adam's Transgression of the pentive I aw given him in Paradife, Death paffed upon all Men. Iva, that. Some would have this fignify barely the Event,

and not the Intention of the Lawgiver, and to understand by these

abound: but where fin abounded, grace did much more abound:

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Vords,

Death was annexed, might abound, i. e. the multiplied Transgressions of many Men, viz. all that were under the Law of Moses, might have Death annexed to them by the positive Sanction of that Law, whereby the Offence

Words, that the Offence might abound, the Increase of Sin, or the Aggravations of it, as a Consequence of the Law. But it is to be remembred, that St. Paul here sets forth the Difference which God intended to put by the Law which he gave them, between the Children of Israel and the Gentile World, in respect of Life and Death, Life and Death being the Subject St. Paul was upon. And therefore to mention barely accidental Consequences of the Law that made the Difference, had come short of St. Paul's Pur-

All Mankind was in an irrecoverable State of Death by Adam's Lapfe. 'Twas plainly the Intention of God to remove the Israelites out of this State by the Law: and fo he fays himself, that he gave them Statutes and Judgments, which if a Man do, he shall live in them, Lev. xviii. 5. And fo St. Paul tells us here, chap. vii. 10. that the Law was ordained for Life. Whence it necessarily follows, that if Life were intended for their Obedience, Death was intended them for their Disobedience: And accordingly Moses tells them, Deut. xxx. 19. that he had fet before them Life and Death. Thus by the Law the Children of Israel were put into a new State: And by the Covenant God made with them, their remaining under Death, or their Recovery of Life, was to be the Consequence, not of what another had done, but of what they themselves did. They were thenceforth put to stand or fall by their own Actions, and the Death they fuffer'd was for their Transgressions. Every Offence they committed against the Law, did by this Covenant bind Death up-'Tis not easy to conceive that God should give them a Law, to the end Sin and Guilt thould abound amongst them; but yet he might and did give them a Law, that the Offence which had Death annexed should abound, i. e. that Death, which before was the declared Penalty but of one Offence, should to the Jeaus be made the Penalty of every Breach by the Sanction of this new Law; which was not a Hardship, but a Privilege to them. For in their former State, common to them with the rest of Mankind, Death was unavoidable to them. But by the Law they had a Trial for Life: Accordingly our Saviour to the young Man, who asked what he should do to obtain eternal Life, answers, Keep the Commandments. The Law increasing the Offence, in this Sense had also another Benefit, viz. That the Jews perceiving they incuri'd Death by the Law, which was ordained for Life, might thereby, as by a School-matter, be led to Christ to seek Life by him. This St. Paul takes notice of, Gal. iii. 24.

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offence to which Death was annexed did abound, i.e. Sins that had Death for their Punishment were increased. But by the Goodness of God where Sin d with Death annexed to it did abound, Grace did much more abound. That as Sin had reigned or shewed its Mastery in the Death of the Israelites, who were under the Law, so Grace in its turn might reign, or shew its Mastery, by justifying them from all

zi That as fin hath reigned unto Death, even fo might grace reign through righte-

in what he fays here, to what he said in the foregoing Verses. Our Bibles translate it Offence; it properly signifies Fall, and is used in the foregoing Verses, for that Transgression which by the positive Law of God had Death annexed to it, and in that Sense the Apostle continues to use it here also. There was but one such Sin before the Law given by Moses, viz. Adam's eating the forbidden Fruit. But the positive Law of God given to the Israelites made all their Sins such, by annexing the Penalty of Death to each Transgression; and thus the Offence abounded, or was increased by the Law.

d Sin. That by Sin St. Paul means here such Failure, as by the Sanction of a positive Law had Death annexed to it, the beginning of the next Verse shews, where it is declared to be such Sin as reigned in or by Death; which all Sin doth not, all Sin is not taxed at that rate, as appears by wer. 13. see Note. The Article join'd here both to παραπλωμα and ἀμαρτία, for it is τὸ παράπλωμα, and ὰ ἀμαρτία, the Offence and the Sin, limiting the general Signification of those Words to some particular fort, seems to point out this Sense. And that this is not a mere groundless Criticism, may appear from ver. 12, & 13. where St. Paul uses ἀμαρτία in these two different Senses, with the Distinction of the Article and no Article.

State of Death only for one Sin of one Man. This the Apostle is express in, not only in the foregoing Verses, but elsewhere. But those who were under the Law (which made each Transgression they were guilty of mortal) were under the Condemnation of Death, not only for that one Sin of another, but also for every one of their own Sins. Now to make any one righteous to Life from many, and those his own Sins, besides that one that lay on him before, is greater Grace, than to bestow on him Justissication to Life only from one Sin, and that of another Man. To forgive the Penalty of many Sins, is a greater Grace than to remit the Penalty of one.

oufness unto eternal life, by Jesus Christ our Lord.

those many Sins which they had committed, each whereof by the Law brought Death with it, and so bestowing on them the Righteousness of Faith, instate them in eternal Life, through Jesus Christ our Lord.

S E C T. VI. N. 3.

CHAP. VI. 1-23.

CONTENTS.

CT. Paul having in the foregoing Chapter very much mag-Inified Free Grace, by shewing that all Men having lost their Lives by Adam's Sin, were by Grace through Christ restored to Life again; and also as many of them as believed in Christ, were re-established in Immortality by Grace; and that even the Jews, who by their own Trespasses against the Law had forfeited their Lives over and over again, were also by Grace restored to Life, Grace superabounding where Sin abounded, he here obviates a wrong Inference, which might be apt to mislead the Convert Gentiles, (viz.) Therefore let us continue in Sin, that Grace may abound. The contrary whereof he shews, their very taking upon them the Profession of Christianity, required of them by the very initiating Ceremony of Baptilm, wherein they were typically buried with Christ, to teach them that they, as he did, ought to die to Sin; and as he role to live to God, they should rise to a new Life of Obedience to God, and be no more Slaves to Sin in an Obedience and Refignation of themselves to its Commands. For if their Obedience were to Sin, they were Vassals of Sin, and would certainly receive the Wages of that Mafter, which was nothing but Death: But if they obeyed Righteoutnets, i. e. fincerely endeavoured after Righteoufness, though they did not attain it, Sin should not have Dominion over them, by Death, i. e. should not bring Death upon them. Because they were not under the Law, which condemn'd them to Death for every Transgression; but under Grace, which by Faith in Jesus Christ justified them to eternal Life from their many Transgressions. And thus he shews the Gentiles not only the no Necessity, but the Advantage of their not being under the Law.

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PARAPHRASE.

WHAT shall we say then? Shall we continue in Sin that Grace

- 2 may abound? God forbid: How can it be that we f, who by our embracing Christianity have renounced our former sinful Courses, and have professed a Death to Sin, should live any longer
- 3 in it? For this I hope you are not ignorant of, that we Christians, who by Baptism were admitted into the Kingdom and Church of C' ist, were baptized into a Similitude of his Death;

TEXT.

W HAT shall we fay then? shall we continue in sin, that grace may abound?

2 God forbid: how fhall we that are dead to fin, live any longer therein?

3 Know ye not that fo many of us as were baptized into Jesus Christ, were baptized into his death?

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2 We, i. e. I and all Converts to Christianity. St. Paul in this Chapter shews it to be the Profession and Obligation of all Christians, even by their Baptism, and the typical Signification of it, to be dead to Sin, and alive to God, i. e. as he explains it, not to be any longer Vaffals to Sin in obeying our Lufts, but to be Servants to God in a fincere Purpose and Endeavour of obeying him. For whether under the Law, or under Grace, whoever is a Vaffal to Sin, i. e. indulges himself in a compliance to his finful Lust, will receive the Wages which Sin pays, i. e. Death. This he strongly represents here to the Gentile Converts of Rome, (for 'tis to them he speaks in this Chapter) that they might not mistake the State they were in, by being not under the Law, but under Grace; of which, and the Freedom and Largeness of it, he had spoken so much, and so highly in the foregoing Chapter, to let them fee, that to be under Grace was not a State of License, but of exact Obedience in the Intention and Endeavour of every one under Grace, though in the Performance they came short of it. This first Obedience, to the utmost reach of every one's Aim and Endeavours, he urges as necessary, because Obedience to Sin unavoidably produces Death; and he urges as reasonable for this very Reason, that they were not under the Law, but under Grace. For as much as all the Endeavours after Righteoulnels of those who were under the Law was lost Labour, fince any one flip forfeited Life: But the fincere Endeavours after Righteoufnels of those who were under Grace, were fure to succeed to the atraining the Gift of eternal Life.

3 & Aid in the Hellenistick Greek sometimes signifies into, and so our Translation renders it, 2 Pet. ii. 3. And if it be not so taken here, the Force of St. Paul's Argument is lost, which is to shew into what State of Life we ought to be raised out of Baptism, in Similitude and Conformity to that State of Life Christ was raised

into from the Grave.

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

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planted together in the likeness of his death: we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of fin might be destroyed, that henceforth we should not ferve fin.

we did bwn fome Kind of Death by 4 being buried under Water; which being buried with him, i. e. in Conformity to his Burial, as a Confession of our being dead, was to fignify, that as Christ was raised up from the Dead into a glorious Life with his Father, even fo we, being raifed from our typical Death and Burial in Baptism, should lead a new Sort of Life wholly different from our former in some Approaches towards that heavenly Life that Christ is risen to. For it we have 5 been ingrafted into him in the Similitude of his Death, we shall be also in a Conformity to the Life which he is enter'd into by his Refurrection. Know- 6 ing this, that we are to live fo, as if our Old Man, our wicked and cor-rupt fleshly self h which we were before, were crucified with him, that the Prevalency of our carnal finful Propenfities which are from our Bodies. might be destroyed, that henceforth we should not serve Sin i as Vassals to it.

Q q For

6 h See Gal. v. 24. Eph. iv. 22. Col. ii. 11. 1 Pet. iv. 1.

It will conduce much to the understanding of St. Paul in this and the two following Chapters, if it be minded that these Phrases, to serve Sin, to be Servants of Sin, Sin reign in our mortal Bodies, to obey Sin in the Lusts of our Bodies, to yield our Members Instruments of Unrighteousness unto Sin, or Servants of Uncleanness, and to Iniquity unto Iniquity, to be free from Righteousness, to walk, live, or to be after the Flesh, to be carnally minded, all fignify one and the same thing, viz. the giving ourselves up to the Conduct of our finful, carnal Appetites, to allow any of them the Command over us, and the Conduct and Prevalency in determining us. On the contrary, that walking after the Spirit, or in Newness of Life, the Crucifixion of the Old Man, the Destruction of the Body of Sin, the Deliverance from the Body of Death, to be freed from Sin, to be dead to Sin, alive unto God; to yield your felves unto God; as those who are alive from the Dead; yield your Members Servants of Righteousness unto Fioliness, or Instruments of Righteousnics unto God; to be Servants of Obedience unto Righeeousness, made free from Sin, Servants of Righteoufness; to be after the Spirit, to be spiritually 7 For he that is dead is fet tree from the Vaffalage k of Sin, as a Slave is from

8 the Vaffalage of his Mafter. Now if we understand by our being buried in Baptism, that we died with Christ, we cannot but think and believe, that we should live a Life conformable to his;

9 knowing that Christ being raised from the dead, returns no more to a mortal Life, Death hath no more Dominion over him, he is no more subject to

nto Sin: i.e. upon the account of Sin once 1 for all: But his Life now after his Refurrection, is a Life wholly appropriated to God, with which Sin or Death shall never have any more to do,

or come in reach of. In like manner do you also make your Reckoning, account yourselves dead to Sin m, freed from that Master; so as not to suffer yourselves any more to be commanded or employed by it, as if it were still

7 For he that is dead, is freed from fin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

oKnowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

to For in that he died, he died unto fin once: but in that he liveth, he liveth unto God.

ye also yourselves to be dead indeed unto fin;

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fpiritually minded, to mortify the Deeds of the Body, do all fignify a conftant and steady Purpose, and fincere Endeavour to obey the Law and Will of God in every thing; these several Expressions being used in several places, as best serves the Occasion, and illustrates the Sense.

your

7^k The Tenor of St. Paul's Discourse here shews this to be the Sense of this Verse; and to be affured that it is so, we need go no farther than ver. 11, 12, 13. He makes it his Business in this Chapter, not to tell them what they certainly and unchangeably are, but to exhort them to be what they ought, and are engaged to be by becoming Christians, viz. that they ought to emancipate themselves from the Vassalage of Sin; not that they were so emancipated without any danger of Return, for then he could not have said what he does, ver. 1, 12, 13. which supposes it in their Power to continue in their Obedience to Sin, or return to that Vassalage if they would.

10 1See Heb. ix. 26 _____ 28. 1 Pet. iv. 1, 2.

11 m Sin is here spoken of as a Person, a Prosopopæia made use of all through this and the following Chapter, which must be minded if we will understand them right. The like Exhortation upon the same ground, see 1 Pet. iv. 1———3.

but alive unto God through Jesus Christ our Lord.

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12 Let not fin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.

14 For fin shall not have dominion over

your Master; but alive to God, i. e. that it is your Business now to live wholly for his Service, and to his Glory n, through Jesus Christ our Lord. Permit not therefore Sin to reign over 12 you, by o your mortal Bodies, which you will do if you obey your carnal Lusts: Neither deliver up your Mem- 13 bers p to Sin, to be employ'd by Sin, as Instruments of Iniquity, but deliver up yourselves unto God, as those who have got to a new Life from among the Dead q, and chufing him for your Lord and Master, yield your Members to him, as Inftruments of Righteoufness. For if you do so, Sin shall not 14 have Dominion over you, you shall not be as its Slaves, in its Power, to Qq2

See Gal. ii. 19. 2 Car. v. 15. Rom. vii. 4. The Force of St. Paul's Argument here feems to be this; In your Baptism you are engaged into a Likeness of Christ's Death and Resurrection. He once died to Sin, so do you count yourselves dead to Sin. He rose to Life, wherein he lives wholly to God, so must your new Life, after your Resurrection from your typical Burial in the Water, be under the Vassalage of Sin no more, but you must live entirely to the Service of God, to whom you are devoted in Obedience to his Will in all Things.

12° In your mortal Bodies, in the Apostle's Writings often signifies by. And he here, as also in the following Chapter, wer. 18, & 24. and elsewhere, placing the Root of Sin in the Body, his Sense seems to be, Let not Sin reign over you by the Lusts of your mortal Bodies.

13 P Sinful Lusts, at least those to which the Gentiles were most eminently enslaved, seem so much placed in the Body and the Members, that they are called the Members, Col. iii. 5.

^q En vençuiv, From among the Dead. The Gentile World were dead in Sins, Eph. ii. 1, 5. Col. ii. 13. those who were converted to the Gospel were raised to Life from among those dead.

14 * Sin shall not have Dominion over you, i. e. Sin shall not be your absolute Master to dispose of your Members and Faculties in its Drudgery and Service as it pleases; you shall not be under its Controul in absolute Subjection to it, but your own Men that are alive, and at your own Disposal, unless by your own free Choice enthral yourselves to it, and by a voluntary Obedience give it the

be by it deliver'd over to Death. 'For you are not under the Law in the legal State, but you are under Grace, in the Gospel-state of the Covenant of Grace.

What then, shall we sin because we are not under the Law, but under the Covenant of Grace '? God forbid.

you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

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Command over you, and are willing to have it your Master. It must be remembered, that St. Paul here, and in the following Chapter, personates Sin as striving with Men for Mastery to destroy them.

s For. The Force of St. Paul's Reasoning here stands thus: You are obliged by your taking on you the Profession of the Gospel, not to be any longer Slaves and Vassals to Sin, nor to be under the Sway of your carnal Lusts, but to yield yourselves up to God to be his Servants in a constant and sincere Purpose and Endeavour of obeying him in all Things; this if you do, Sin shall not be able to procure your Death; for you Gentiles are not under the Law which condemns to Death for every the lest Transgression, though it be but a slip of Instrmity; but by your Baptism are entred into the Covenant of Grace, and being under Grace, God will accept of your sincere Endeavours, in the place of exact Obedience, and give you eternal Life through Jesus Christ; but if you by a willing Obedience to your Lusts make yourselves Vassals to Sin, Sin, as the Lord and Master to whom you belong, will pay you with Death, the only Wages that Sin pays.

15 What is meant by being under Grace, is eafily understood by the undoubted and obvious Meaning of the parallel Phrase under the Law. They, 'tis unquestion'd, were under the Law, who having by Circumcifion, the Ceremony of Admittance, been received into the Common-wealth of the Jews, owned the God of the Jews for their God and King, profeshing Subjection to the Law he gave by Moses. And so, in like manner, he is under Grace, who having by Baptism, the Ceremony of Admittance, been received into the Kingdom of Christ, or the Society of Chriflians, called by a peculiar Name the Christian Church, owns Jefus of Nazareth to be the Messias his King, professing Subjection to his Law deliver'd in the Gospel. By which it is plain, that being under Grace is spoken here, as being under the Law is, in a political and national Serfe. For whoever was circumcifed, and owned God for his King, and the Authority of his Law, ceafed not to be a Jew or Member of that Society by every or any Transgession of the Precepts of that Law, fo long as he own'd God for his Lord, and his Subjection to that Law; to likewise he who by Baptism is incorporated into the Kingdom of Christ, and owns him for his Sovereign,

16 Know ye not, that to whom ye yield yourfelves fervants to obey, his fervants ye are to whom ye obey; whether of fin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the fervants of fin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

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Know ye not that to whom you subject yourselves 'as Vassals, to be at his Beck, his Vassals you are whom you thus obey, whether it be of Sin, which Vassalage ends in Death; or of Christ in obeying the Gospel, to the obtaining of Righteousness and Life. But God be thanked, that you who were the Vassals of Sin, have sincerely, and from your Heart, obeyed so as to receive the Form, or be cast into the Mould of that Doctrine under whose Direction or Regulation 'you were put, that you might conform yourselves

to

vereign, and himself under the Law and Rule of the Gospel, ceases not to be a Christian, though he offend against the Precepts of the Gospel, till he denies Christ to be his King and Lord, and renounces his Subjection to his Law in the Gospel. But God, in taking a People to himself to be his, not doing it barely as a temporal Prince, or Head of a politick Society in this World, but in order to his having as many as in obeying him perform the Conditions necessary, his Subjects for ever in the State of Immortality restored to them in another World, has, fince the Fall, erected two Kingdoms in this World, the one of the Jews immediately under himfelf, another of Christians under his Son Jesus Christ, for that farther and more glorious End of attaining eternal Life; which Prerogative and Privilege of eternal Life does not belong to the Society in general, nor is the Benefit granted nationally to the whole Body of the People of either of these Kingdoms of God, but perfonally to fuch of them who perform the Conditions required in the Terms of each Covenant. To those who are Jews, or under the Law, the Terms are perfect and compleat Obedience to every Tittle of the Law, Do this and live. To those who are Christians, or under Grace, the Terms are fincere Endeavours after perfect Obedience, though not attaining it, as is manifest in the remaining part of this Chapter, where St. Paul acquaints those who ask whether they shall fin, because they are not under the Law, but under Grace; that though they are under Grace, yet they who obey Sin, are the Vaffals of Sin; and those who are the Vaffals of Sin shall receive Death, the Wages of Sin.

16 'Υπακολν, Obedience. That which he calls here simply στακολ, Obedience, he in other places calls σπακολ πίσεως, Obedience of Christ, meaning a

Reception of the Gospel of Christ.

17 * 'Εις δυ παρεδόθητε, unto which you are delivered; No harsh, but

18 to it. Being therefore set free from the Vassalage of Sin, you became the Servants or Vassals of Righteousness.

19 (I make use of this Metaphor of the passing of Slaves from one Master to another, 2 well known among you Romans, the better to let in my Meaning into your Understandings that are yet weak in these Matters, being more accustomed to slessly than spiritual Things.) For as you yielded your natural 4 Faculties obedient slavish Instruments to Uncleanness, to be wholly employed in all manner of Iniquity 5, so now ye ought to yield up your natural Faculties to a perfect and ready Obedience to Righteousness. For

when you were the Vassals of Sin, you were not at all subject to, nor paid any Obedience to Righteousness:

Therefore by a parity of Reason, now Righteousness is your Master, you ought to pay no Obedience to Sin.

What Fruit or Benefit had you then in those Things, in that Course of Things, whereof you are now ashamed? For the End of those Things which are done in Obedience to Sin is Death.

18 Being then made free from fin, ye became the fervants of righteoufnefs.

19 I fpeak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the fervants of fin, ye were free from righteouinels. P

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21What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

but an elegant Expression, if we observe that St. Paul here speaks of Sin and the Gospel, as of two Masters, and that those he writes to were taken out of the hands of the one, and delivered over to the other, which they having from their Hearts obeyed, were no longer the Slaves of Sin, he whom they obeyed being by the Rule of the foregoing Verse, truly their Master.

But

This will feem an harsh Expression, when the Slaves of Righteousness. This will feem an harsh Expression, unless we remember that St. Paul going on still with the Metaphor of Master and Servant, makes Sin and Righteousness here two Persons, two distinct Masters, and Men passing from the Dominion of the one into the Dominion of the other.

19 ² Ανθρώπειου λέγω, I speak after the manner of Men. He had fome reason to make some little kind of Apology, for a Figure of Speech which he dwells upon quite down to the end of this Chapter.

Members, fee ch. vii. 5. Note.

To Iniquity unto Iniquity, fee Note, ch. i. 17.

22 But now being made free from fin, and become fervants to God, ye have your fruit unto holiness, and the end everlasting life.

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23 For the wages of fin is death: but the gift of God is eternal life, through Jefus Christ our Lord: But now being set free from Sin, being no longer Vassals to that Master, but having God now for your Lord and Master, to whom you are become Subjects or Vassals, your Course of Life tends to Holiness, and will end in everlasting Life. For the Wages 33 that Sin pays is Death: But that which God's Servants receive from his Bounty, is the Gift of eternal Life through Jesus Christ our Lord.

23 The Wages of Sin, does not fignify here the Wages that is paid for finning, but the Wages that Sin pays. This is evident not only by the Opposition that is put here in this Verse between the Wages of Sin and the Gists of God, viz. That Sin rewards Men with Death for their Obedience; but that which God gives to those, who believing in Jesus Christ, labour sincerely after Righteousness, is Life eternal. But it farther appears by the whole Tenor of St. Paul's Discourse, wherein he speaks of Sin as a Person and a Masser, who hath Servants, and is served and obeyed; and so the Wages of Sin being the Wages of a Person here, must be what it pays.

a The Gift of God. Sin pays Death to those who are its obedient Vassals: But God rewards the Obedience of those, to whom he is Lord and Master, by the Gift of eternal Life. Their utmost Endeavours and highest Performances can never entitle them to it of Right; and so it is to them not Wages, but a free Gift. See

chap. iv. 4.

S E C T. VI. N. 4.

CHAP. VII. 1-27.

CONTENTS.

ST. Paul in the foregoing Chapter addressing himself to the Convert Gentiles, shews them, that not being under the Law, they were oblig'd only to keep themselves free from a Vassalage of Sin, by a sincere Endeavour after Righteousness, forasmuch as God gave eternal Life to all those who being under Grace, i. e. being converted to Christianity, did so.

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In this Chapter addressing himself to those of his own Nation in the Roman Church, he tells them, that the Death of Christ having put an End to the Obligation of the Law, they were at their Liberty to quit the Observances of the Law. and were guilty of no Difloyalty in putting themselves under the Gospel. And here St. Paul shews the Deficiency of the Law, which render'd it necessary to be laid aside by the Coming and Reception of the Gospel. Not that it allowed any Sin. but on the contrary forbid even Concupiscence, which was not known to be Sin without the Law. Nor was it the Law that brought Death upon those who were under it, but Sin, that herein it might thew the extream malignant Influence it had upon our weak fleshly Natures, in that it could prevail on us to transgress the Law (which we could not but acknowledge to be holy, just and good) though Death was the declared Penalty of every Transgression: But herein lay the Deficiency of the Law as spiritual, and opposite to Sin as it was, that it could not mafter and root it out, but Sin remain'd and dwelt in Men as before, and by the Strength of their carnal Appetites, which were not subdued by the Law. carried them to Transgreffions that they approved not. Nor did it avail them to disapprove or struggle, since though the Bent of their Minds were the other Way, yet their Endeavours after Obedience deliver'd them not from that Death which their Bodies or carnal Appetites, running them into Transgressions, brought upon them. That Deliverance was to be had from Grace, by which those who putting themselves from under the Law into the Gospel-state, were accepted, if with the Bent of their Minds they fincerely endeavour'd to ferve and obey the Law of God though fometimes through the Frailty of their Flesh they fell into Sin.

This is a farther Demonstration to the Converted Gentiles of Rome, that they are under no Obligation of submitting themselves to the Law, in order to be the People of God, or partake of the Advantages of the Gospel, since it was necessary even to the Jews themselves to quit the Terms of the Law, that they might be deliver'd from Death by the Gospel. And thus we see how steddily and skilfully he pursues his Design, and with what Evidence and Strength he fortisses the Gentile Converts against all Attempts of the Jews, who went about to bring them under the Observances of the Law of

Mofes.

TEXT.

PARAPHRASE.

K Now ye not, brethren, (for I fpeak to them that know the law) how that the law hath dominion over a man as long as he liveth?

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2 For the woman which hath an husband, is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

Have let those of you who were t formerly Gentiles, see that they are not under the Law, but under Grace e: I now apply myself to you, my Brethren of my own Nation f, who know the Law. You cannot be ignorant that the Authority of the Law reaches or concerns a Man g fo long as he liveth and no longer. For h a 2 Woman who hath an Husband is bound by the Law i to her living Husband; but if her Husband dieth, she is loofed from the Law which made her her Husband's, because the Authority of the Law whereby he had a Right to her, ceased in respect of him as Rr foon

¹ º See chap. vi. 14.

That his Discourse here is addressed to those Converts of this Church, who were of the Jewish Nation, is so evident from the whole Tenor of this Chapter, that there needs no more but to read it with a little Attention to be convinced of it, especially, ver. 1, 4. 6.

^g Κυριεύει τε ἀνθρώπε, Hath Dominion over a Man. So we render it rightly: But I imagine we understand it in two narrow a Sense; taking it to mean only that Dominion or Force which the Law has to compel or restrain us in things which we have otherwise no mind to; whereas it seems to me to be used in the Conjugation Hiphil, and to comprehend here that Right and Privilege also of doing or enjoying, which a Man has by Vertue and Authority of the Law, which all ceases as soon as he is dead. To this large Sense of these Words, St. Paul's Expressions in the two next Verses seem suited; and so understood, have a clear and easy Meaning, as may be seen in the Paraphrase.

² For. That which follows in the 2d Verse, is no Proof of what is said in the 1st Verse, either as a Reason or an Instance of it, unless **upisúes* be taken in the Sense I propose, and then the whole Discourse is easy and uniform.

Expression consirms the Sense above-mentioned. For it can in no Sense be termed the Law of her Husband, but as it is the Law whereby he has the Right to his Wife. But this Law, as far as it is her Husband's Law, as far as he has any Concern in it, or Privilege by it, dies with him, and so she is loosed from it.

3 foon as he died. Wherefore she shall be called an Adulteress, if while her Husband liveth she become another Man's. But if her Husband dies, the Right he had to her by the Law ceasing, she is freed from the Law, so that she is not an Adulteress, though she become another Man's. So that even

ye, my Brethren k, by the Body of Christ, are become dead m to the

3 So then if while her husband liveth, she be married to another man, she shall be called an adulteres: but if her husband be dead, she is free from that law; so that she is no adulteres, tho' she be married to another man.

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4Wherefore, my brethren, ye also are become dead to the law

4 Kal uneic, Ye also, also, is not added here by Chance, and without any Meaning, but shews plainly that the Apostle had in his Mind some Person or Persons before-mentioned, who were free from the Law; and that must be either the Woman mentioned in the two foregoing Verses, as free from the Law of her Husband, because he was dead; or else the Gentile Converts, mentioned chap. vi. 14. as free from the Law, because they were never under it. If we think 2, refers to the Woman, then St. Paul's Sense is this; Ye are also free from the Law, as well as such a Woman, and may without any Imputation subject your selves to the Gospel. If we take to refer to the Gentile Converts, then his Sense is this; Even ye also, my Brethren, are free from the Law as well as the Gentile Converts, and as much at liberty to subject your selves to the Gospel as they. I confess myself most inclin'd to this latter, both because St. Paul's main drift is to shew, that both Jews and Gentiles are wholly free from the Law; and because εθανατώθητε τῷ νόμφ, Ye have been made dead to the Law, the Phrase here us'd to express that Freedom, feems to refer rather to the 1st Verse, where he says, The Law hath Dominion over a Man as long as he liveth, implying and no longer, rather than to the two intervening Verses, where he fays, not the Death of the Woman, but the Death of the Hutband sets the Woman free; of which more by and by.

1 By the Body of Christ, in which you as his Members died with him; see Col. ii. 20. and so by a like Figure Believers are said to

be circumcifed with him, Col. ii. 11.

Pains taken by some to reconcile this Saying of St. Paul to the two immediately preceding Verses, which they suppose to require he should have said here what he does ver. 6. viz. that the law was dead, that so the Persons here spoken of might rightly answer to the Wise, who there represents them. But he that will take this Passage together, will find that the sirst part of this 4th Verse refers to ver. 1. and the latter part of it to ver. 2, & 3. and consequent-

by the body of Christ; that ye should be married to another, even to him who is raised, from the dead, that we should bring forth fruit unto God.

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Law, whereby the Dominion of the Law over you has ceased, that you should subject yourselves to the Dominion of Christ in the Gospel, which you may do with as much Freedom from Blame, or the Imputation of Disloyalty, as a Woman whose Husband is dead, may without the Imputation of Adultery marry another Man. And this making yourselves another's, even Christ's, who is risen from the dead, is, that we of should bring forth R r 2

ly that St. Paul had spoken improperly, if he had said what they would make him fay here. To clear this, let us look into St. Paul's Reasoning, which plainly stands thus; The Dominion of the Law over a Man ceases when he is dead, ver. 1. You are become dead to the Law by the Body of Christ, ver. 4. And so the Dominion of the Law over you is ceased; then you are free to put yourselves under the Dominion of another, which can bring on you no Charge of Disloyalty to him who had before the Dominion over you, any more than a Woman can be charged with Adultery, when the Dominion of ber former Husband being ceased by bis Death, she marrieth herself to another Man. For the use of what he says, ver. 2, & 3. is to fatisfy the Jews, that the Dominion of the Law overthem being ceased by their Death to the Law in Christ, they were no more guilty of Disloyalty by putting themselves wholly under the Law of Christ in the Gospel, than a Woman was guilty of Adultery, when the Dominion of her Husband ceasing, she gave herself up wholly to another Man in Marriage.

In Dissoluty. One thing that made the Jews so tenacious of the Law was, that they looked upon it as a Reward from God, and a Dissoluty to him their King, if they retain'd not the Law that he had given them. So that even those of them who embraced the Gospel, thought it necessary to observe those Parts of the Law which were not continued, and as it were re-enacted by Christ in the Gospel. Their Mistake herein is what St. Paul, by the Instance of a Woman marrying a Second Husband, the former being dead, endeavours to convince them of.

o We. It may be worth our taking notice of, that St. Paul having all along from the beginning of the Chapter, and even in this very Sentence said Ye, here with neglect of Grammar on a sudden changes it into We, and says, that we should, &c. I suppose to press the Argument the stronger, by shewing himself to be in the same Circumstances and Concern with them, he being a Jew as well as those he spoke to.

Fruit unto God P: For when we were after fo fleshly q a manner under the Law, as not to comprehend the spiritual meaning of it, that directed us to Christ the spiritual End of the Law. our finful Lust r that remained in us under the Law , or in the State under the Law, wrought in our Members,

5 For when we were in the flesh, the motions of fins which were by the law, did work C

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In these Words St. Paul visibly refers to chap. P Fruit unto God. vi. 10. where he faith, that Christ . that he liveth, he liveth unto God; and therefore he mentions here his being raised from the dead. as a Reason for their bringing forth Fruit unto God, i. e. living to the Service of God, obeying his Will to the utmost of their

Power, which is the same that he says, chap. viii. 11.

5 9 When we were in the Flesh. The Understanding and Obfervance of the Law in a bare literal Sense, without looking any farther for a more spiritual Intention in it, St. Paul calls being in the Flest. That the Law had besides a literal and carnal Sense, a spiritual and evangelical Meaning, see 2 Cor. iii. 6, & 17. compared. Read also ver. 14, 15, 16. where the Jews in the Flesh are described; and what he says of the ritual Part of the Law, see Heb. ix. 9, 10. which whilst they lived in the Observance of, they were in the Flesh. That part of the Mosaical Law was wholly about fleshly Things. Col. ii. 14-23. was seated in the Flesh, and proposed no other but temporal fleshly Rewards.

" Παθήματα τῶν ἀμαρτιῶν, literally Passions of Sin, in the Scripture Greek (wherein the Genitive Case of the Substantive is often put for

the Adjective) finful Passions or Lusts.

Tà đạt τοῦ νόμη, which were by the Law, is a very true literal Translation of the Words, but leads the Reader quite away from the Apostle's Sense, and is fain to be supported (by Interpreters that so understand it) by faying that the Law excited Men to fin by forbidding it. A strange Imputation on the Law of God; such, as if it be true, must make the Jews more defiled with the Pollutions fet down in St. Paul's black Lift, chap. 1. than the Heathens themselves. But herein they will not find St. Paul of their Mind, who besides the visible Distinction wherewith he speaks of the Gentiles all through his Epistles, in this respect doth here, ver. 7. declare quite the contrary; see also 1 Pet. iv. 3, 4. If St. Paul's Use of the Proposition and a little backwards in this very Epistle were remember'd, this and a like Passage or two more in this Chapter would not have so harsh and hard a Sense put on them as they have. Των πιζεύοντων δί ἀκοοδυςίες, our Translation renders, chap. iv. 11. that believe though they be not circumcifed; where they make 31 aupoguziac, to fignify during the State, or during their being under Uncircumcifion. If they had given the same Sense to did vous in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not

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on Work in doing that whose End was Death ". But now the Law un- 6 der which we were heretofore held in Subjection being dead we are set free from the Dominion of the Law, that we should perform our Obedience as under the new " and spiritual Covenant of the Gospel, wherein there is Remission of Frailties, and not as still under

here, which plainly fignifies their being in the contrary State, i. e. under the Law, and render'd it, finful Affections which they had, tho' they were under the Law, the Apostle's Sense here would have been easy, clear, and conformable to the Design he was upon. This use of the Word 312 I think we may find in other Epittles of St. Paul, the six too superior, 2 Cor. v. 10. may possibly with better Sense be understood of Things done during the Body, or during the bodily State, than by the Body; and so I Tim. ii. 15. Six tenopowias, during the State of Child-bearing. Nor is this barely an Hellenistical Use of six; for the Greeks themselves say so have pass, during the Day; and six numtes, during the Night. And so I think six row surf exis, Eph. iii. 6. should be understood to signify in the Time of the Gospel, or under the Gospel-Dispensation.

Members here doth not fignify barely the fleshly Parts of the Body in a restrain'd Sense, but the animal Faculties and Powers, all in us that is employ'd as an Instrument in the Works of the Flesh, which are reckon'd up, Gal. v. 19——21. some of which do not require the Members of our Body, taken in a strict Sense for the outward gross Parts, but only the Faculties of our Minds for their Performance.

^u Καρποφορώσαι τῷ θανὰτω, Bringing forth Fruit unto Death, here is opposed to bringing forth Fruit unto God, in the end of the foregoing Verse. Death here being consider'd as a Master whom Men serve by Sin, as God in the other place is consider'd as a Master, who gives Life to them who serve him in performing Obedience to his Law.

6 w In Newness of Spirit, i. e. Spirit of the Law, as appears by the Antithesis, Oldness of the Letter, i. e. Letter of the Law. He speaks in the former part of the Verse of the Law as being dead, here he speaks of it being revived again with a new Spirit. Christ by his Death abolished the Mosaical Law, but revived as much of it again, as was serviceable to the Use of his spiritual Kingdom under the Gospel, but left all the Ceremonial and purely tipical Part dead, Col. ii. 14—18. The Jews were held before Christ in an Obedience to the whole Letter of the Law, without minding the spiritual

under the old Rigor of the Letter of the Law, which condemns every one who does not perform exact Obedinece to every Tittle x. What shall we then think, that the Law, because it is set aside, was unrighteous, or gave any Allowance, or contributed any Thing to Sin y? By no means; For the Law on the contrary tied Men stricter up from Sin, sorbidding Concupiscence, which they did not know to be Sin but by the Law. For I 2 had not known Concupiscence to be Sin, unless the Law had said, Thom

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7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

fpiritual Méaning which pointed at Christ. This the Apostle calis here ferving in the Oldness of the Letter, and this he tells them they should now leave, as being freed from it by the Death of Christ, who was the end of the Law for the attaining of Righteousness, ch. x. 4. i. e. in the spiritual Sense of it, which z Cor. iii. 6. he calls Spirit, which Spirit, ver. 16. he explains to be Christ. That Chapter and this Verse here give light to one another. Serving in the Spirit then is obeying the Law, as far as it is revived, and as it is explain'd by our Saviour in the Gospel, for the attaining of Evangelical Righteousness.

Malt

That this Sense also is comprehended in not serving in the Oldness of the Letter, is plain from what St. Paul says, 2 Cor. iii. 6. The Letter killeth, but the Spirit giveth Life. From this killing Letter of the Law, whereby it pronounced Death for every the least Transgression, they were also delivered, and therefore St. Paul tells them here, ch. viii. 15. that they have not received the Spirit of Bondage again to fear, i. e. to live in perpetual Bondage and Dread under the inflexible Rigor of the Law, under which it was

impossible for them to expect ought but Death.

7 Sin. That Sin here comprehends both these Meanings expressed in the Paraphrase, appears from this Verse, where the Strictness of the Law against Sin is afferted in its prohibiting of De-

fires, and from ver. 12. where its Rectitude is afferted.

possible the giving Offence to the Jews is very visible in the Word I in this place. In the beginning of this Chapter, where he mentions their Knowledge in the Law, he says Ye. In the 4th Verse he joins himself with them, and says We. But here, and so the end of this Chapter, where he represents the Power of Sin, and the Inability of the Law to subdue it wholly, he leaves them out, and speaks altogether in the sirst Person, tho' it be plain he means all those who were under the Law.

8 But fin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

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taking Opportunity a during the Law b, or whilst I was under the Commandment, wrought in me all manner of Concupiscence: For without the Law Sin is dead, c not able to hurt me; and

8² St. Paul here, and all along this Chapter, fpeaks of Sin as a Person endeavouring to compass his Death; and the Sense of this Verse amounts to no more but this, that in matter of Fact that Concupiscence which the Law declared to be Sin, remain'd and exerted itself in him, notwithstanding the Law. For if Sin, from St. Paul's Prosopopeia, or making it a Person, shall be taken to be a real Agent, the carrying this Figure too far will give a very odd Sense to St. Paul's Words, and contrary to his Meaning, make Sin to be the Cause of itself, and of Concupiscence, from which it has its Rise.

b See Note, ver. 5.

Dead. It is to be remembred, not only that St. Paul all along this Chapter makes Sin a Person, but speaks of that Person and himself as two incompatible Enemies, the Being and Safety of the one confisting in the Death or Inability of the other to hurt. Without carrying this in mind, it will be very hard to understand this Chapter. For Instance; in this place St. Paul had declared, ver-7. that the Law was not abolithed, because it at all favour'd or promoted Sin; for it lays Restraints upon our very Desires, which Men without the Law did not take notice to be finful: Nevertheless Sin persisting in its Design to destroy me, took the Opportunity of my being under the Law, to stir up Concupiscence in me; for without the Law, which annexes Death to Transgression, Sin is as good as dead, is not able to have its Will on me, and bring Death upon me. Conformable hereunto St. Paul fays, 1 Cor. xv. 56. The Strength of Sin is the Law, i. e. it is the Law that gives Sin the Strength and Power to kill Men. Laying afide the Figure which gives a lively Representation of the hard State of a wellminded Jew under the Law, the plain Meaning of St. Paul here is this; " Tho' the Law lays a stricter Restraint upon Sin than Men " have without it, yet it betters not my Condition thereby, because " it enables me not wholly to extirpate Sin, and fubdue Concupif-" cence, though; it hath made every Transgression a mortal Crime. " So that being no more totally secured from offending under the " Law than I was before, I am under the Law exposed to certain " Death." This deplorable Estate could not be more feelingly expressed than it is here, by making Sin (which still remain'd in Man under the Law) a Person who implacably aiming at his Ruin, cunningly took the Opportunity of exciting Concupiscence in those to whom the Law had made it mortal.

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9 and there was a Time once d when I being without the Law, was in a State of Life; but the Commandment coming, Sin got Life and Strength again, and I found myself a dead Man;

no and that very Law which was given me for the attaining of Life , was

my mortal Enemy Sin taking the Opportunity of my being under g the Law, o For I was alive without the law once: but when the commandment came, fin revived, and I died.

no And the commandment which was ordained to life, I found to be unto death.

1 I For fin taking occasion by the command-

9 d Hora once. St. Paul declares there was a time once when he was in a State of Life. When this was, he himfelf tells us, viz. when he was without the Law, which could only be before the Law was given. For he speaks here in the Person of one of the Children of Israel, who never ceased to be under the Law since it was given. This more therefore must design the Time between the Covenant made with Abraham and the Law. By that Covenant Abraham was made Bleffed, i. e. delivered from Death. this is fo, vid. Gal. iii. 9, &c. And under him the Ifraelites claim'd the Bleffing, as his Posterity, comprehended in that Covenant, and as many of them as were of the Faith of their Father, faithful Abraham, were bleffed with him. But when the Law came, and they put themselves wholly into the Covenant of Works, wherein each Transgression of the Law became mortal, then Sin recovered Life again, and a Power to kill; and an Ifraelite now under the Law, found himself in a State of Death, a dead Man. Thus we see it corresponds with the Design of the Apostle's Discourse In the fix first Verses of this Chapter he shews the Jews that they were at Liberty from the Law, and might put themselves folely under the Terms of the Gospel. In the following Part of this Chapter he shews them, that it is necessary for them so to do; fince the Law was not able to deliver them from the Power Sin had to destroy them, but subjected them to it. This Part of the Chapter shewing at large what he fays, chap. viii. 3. and so may be looked on as an Explication and Proof of it.

raelites, that they might have Life by them; fee Lev. xviii. 5.

Matth. xix. 7.

The Law which was just, and such as it ought to be, in having the Penalty of Death annexed to every Transgression of it, Gal. iii. 10. came to produce Death, by not being able so to remove the Frailty of human Nature, and subdue carnal Appetites, as to keep Men entirely free from all Trespasses against it, the least whereof by the Law brought Death. See chap. viii. 3. Gal. iii 21.

113 The Senie wherein I underkand sid Tou vous, by the Law,

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12 Wherefore the law is holy; and the commandment holy, and just, and good.

13 Was then that which is good, made death unto me? God forbid. But fin that it might appear fin, working death in me by that which is good; that

Law, flew me by Law, which it inveagled h me to disobey, i.e. the Frailty and vicious Inclinations of Nature remaining in me under the Law, as they were before, able still to bring me into Transgreffions, each whereof was mortal Sin, had by my being under the Law, a fure Opportunity of bringing Death upon me. So that 1 12 the Law is holy, just and good, such as the eternal, immutable Rule of Right and Good required it to be. Was then the Law, that in itself was 13 good, made Death to me? No k, by no means: But it was Sin that by the Law was made Dearh unto me, to the End that the Power 1 of Sin might appear, by its being able to bring Death upon me, by that very Law that was intended for my Good, that fo by Sf

ver. 5. is very much confirmed by did THE SUTONIS, in this and ver. 8. by which Interpretation the whole Discourse is made plain, ealy, and confonant to the Apostle's Purpose.

h Inveggled. St. Paul feems here to allude to what Eve faid in a like Case, Gen. iii. 13. and uses the Word deceived in the same

Sense she did, i. e. drew me in.

12 1 05s, so that, ver. 7. he laid down this Position, that the Law was not Sin, ver. 8, 9, 10, 11. he proves it by shewing, that the Law was very strict in forbidding of Sin, so far as to reach the very Mind and the internal Acts of Concupifcence, and that it was Sin that remaining under the Law (which annexed Death to every Transgression) brought Death on the Israelites, he here infers, that the Law was not finful, but righteous, just, and good, just such as by the eternal Rule of Right it ought to be.

In the five foregoing Verses the Apostle had proved, that the Law was not Sin. In this and the ten following Verles he proves the Law not to be made Death; but that it was given to shew the Power of Sin which remain'd in those under the Law, so strong, notwithstanding the Law, that it could prevail on them to transgress the Law, notwithstanding all its Prohibition, with the Penalty of Death annexed to every Transgression. Of what Use this shewing the Power of Sin by the Law was, we may fee, Gal. iii. 24.

That άμαρτία καθ' ύπερεολήν άμαρτωλός, Sin exceeding finful, is put here to fignify the great Power of Sin or Lust, is evident from the following Discourse, which wholly tends to shew, that let a Man

the Commandment the Power m of Sin and Corruption in me might be

hewn to be exceeding great; for we know that the Law is spiritual, requiring Actions quite opposite " to our carnal Affections. But I am so carnal as to be enslaved to them, and forced against my Will do the Drudgery of Sin, as if I were a Slave that had been sold into the Hands of that my domineering Enemy. For what I do is not of my own Contrivance.

do not; and what I have a Mind to I

16 to, that I do. If then my transgreffing the Law be what I in my Mind am against, it is plain the Consent of my Mind goes with the Law, that it

17 is good. If so, then it is not I a will-

fin by the commandment might become exceeding finful. m

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14For we know that the law is fpiritual: but I am carnal, fold under fin.

15 For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I.

16 If then I do that which I would not, I confent unto the law, that it is good.

17 Now then, it is no

under the Law be right in his Mind and Purpose, yet the Law in his Members, i. e. his carnal Appetites, would carry him to the committing of Sin, tho' his Judgment and Endeavours were averse to it. He that remembers that Sin in this Chapter is all along represented as a Person whose very Nature it was to seek and endeavour his Ruin, will not find it hard to understand, that the Apostle here by Sin exceeding sinful, means Sin strenuously exerting its sinful, i. e. destructive Nature with mighty Force.

"Is a youras, that Sin might become, i. e. might appear to be. 'Tis of Appearance he speaks in the former Part of this Verse, and so it must be understood here, to conform the Sense of the Words, not only to what immediately precedes in this Verse, but to the Apostle's Design in this Chapter, where he takes pains to prove that the Law was not intended any Way to promote Sin; and to understand by these Words that it was, is an Interpretation that neither Holy Scripture nor good Sense will allow. Tho' the sacred Scripture should not, as it does, give many Instances of putting being for appearing. Vid. chap. iii. 20.

of the Law to our carnal Appetites. The Antithesis in the following Words makes it clear.

15 ° Ου γινώσκω, I do not know, i. e. it is not from my own Understanding or Forecast of Mind. The following Words, which are a Reason brought to prove this Saying, give it this Sense. But if οι γινώσκω be interpreted, I do not approve, what in the next Words is brought for a Reason will be but a Tautology.

more I that do it, but fin that dwelleth in me.

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18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good I sind not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no

ing Agent of my own free Purpose that do what is contrary to the Law, but as a poor Slave in Captivity, not able to follow my own Understanding and Choice, forced by the Prevalency of my own finful Affections, and Sin that remains still in me, notwithstanding the Law. For I know 18 by woful Experience, that in me (viz.) in my Flesh , that Part which is the Seat of carnal Appetites, there inhabits no Good. For in the Judgment and Purpose of my Mind, I am readily carried to a Conformity and Obedience to the Law: but the Strength of my carnal Affections not being abated by the Law, I am not able to execute what I judge to be right, and intend to perform. For the Good that is my 19 Purpose and Aim, that I do not: But the Evil that is contrary to my Intention, that in my Practice takes place, i. e. I purpose and aim at universal Obedience, but cannot in fact attain it. Now if I do that which is against the 20 full Bent and Intention of me q my felf, it is as I faid before, not I my Sf2 true

consisting of two Parts, which he calls Flesh and Mind, see ver. 25. meaning by the one the Judgment and Purpose of his Mind, guided by the Law or right Reason; by the other his natural Inclination pushing him to the Satisfaction of his irregular finful Desires. These he also calls, the one the Law of his Members, and the other the Law of his Mind, ver. 23. and Gal. v. 16, 17. a Place parallel to the ten last Verses of this Chapter, he calls the one Flesh, and the other Spirit. These two are the Subject of his Discourse in all this Part of the Chapter, explaining particularly how by the Power and Prevalency of the sleshly Inclinations, not abated by the Law, it comes to pass, which he says, chap. viii. 2, 3. that the Law being weak by reason of the Flesh, could not set a Man free from the Power and Dominion of Sin and Death.

20 9 'Ου θέλω έγω, I would not. I in the Greek is very emphatical, as is obvious, and denotes the Man in that Part which is chiefly to be counted himself, and therefore with the like Emphasis, wer.

25. is called auris iyu, I my own felf.

true self who do it, but the true Author of it is my old Enemy Sin, which still remains and dwells in me, and I

21 would fain get rid of. I find it therefore as by a Law settled in me, that when my Intentions aim at Good, Evil is ready at Hand, to make my Ac-

which my inward Man is delighted with, that which with Satisfaction my Mind would make its Rule, is the

Law of God. But I fee in my Members another Principle of Action equivalent to a Law directly waging War against that Law which my Mind would follow, leading me captive into an unwilling Subjection to the constant Inclination and Impulse of my carnal Appetite, which as steadily as if it were a Law, carries me to Sin.

24 O miserable Man that I am, who shall deliver me t from this Body of Death?

more I that do it, but fin that dwelleth in me.

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21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man.

23 But I fee another law in my members, warring against the law of my mind, and bringing me into captivity to the law of fin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

23 'St. Paul here and in the former Chapter, uses the Word Members for the lower Faculties and Affections of the animal Man, which are as it were the Instruments of Actions.

He having in the foregoing Verse spoken of the Law of God as a Principle of Action, but yet such as had not a Power to rule and influence the whole Man so as to keep him quite clear from Sin, he here speaks of natural Inclination as of a Law, also a Law in the Members, and a Law of Sin in the Members, to shew that it is a Principle of Operation in Men even under the Law, as steady and constant in its Direction and Impulse to Sin, as the Law is to Obedience, and failed not through the Frailty of the Flesh often to prevail.

²⁴ t What is that St. Paul so pathetically desires to be delivered from? The State he had been describing was that of human Weakness, wherein notwithstanding the Law, even those who were under it, and sincerely endeavoured to obey it, were frequently carried by their carnal Appetites into the Breach of it. This State of Frailty he knew Men in this World could not be deliver'd from. And therefore if we mind him, it is not that but the Consequence of it, Death, or so much of it as brings Death, that he enquires after a Deliverer from. Who shall deliver me, says he, from this Body?

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25 I thank God, The Grace of God v through Jesus 25 through Jesus Christ our Lord. To comfort myself there-

He does not fay of Frailty but of Death? What shall hinder that my carnal Appetites that so often make me fall into Sin, shall not bring Death upon me, which is awarded me by the Law? And to this he answers, The Grace of God through our Lord Jesus Christ. the Favour of God alone through Jesus Christ that delivers frail Man from Death. Those under Grace obtain Life upon fincere Intentions and Endeavours after Obedience, and those Endeavours a Man may attain to in this State of Frailty. But good Intentions and fincere Endeavours are of no behoof against Death to those under the Law, which requires compleat and punctual Obedience. And so it is Grace alone through but gives no Ability to attain it. Jesus Christ, that accepting of what a frail Man can do, delivers from the Body of Death. And thereupon he concludes with Joy, So then I being now a Christian, not any longer under the Law. but under Grace, this is the State I am in, whereby Ishall be deliver'd from Death, I with my whole Bent and Intention devote my felf to the Law of God in sincere Endeavour after Obedience, though my carnal Appetites are enflaved to, and have their natural Propensity towards Sin.

25 V Our Translators read ἐυχαριςῶ τῷ Αεῷ, I thank God: The Author of the Vulgar, xápis του θεού. The Grace or Favour of God, which is the reading of the Clermont and other Greek Manuscripts. Nor can it be doubted which of these two Readings should be followed by one who confiders, not only that the Apostle makes it his business to shew that the Jews stood in need of Grace for Salvation, as much as the Gentiles: But also that the Grace of God is a direct and appointe Answer to who shall deliver me? Which if we read it, Ithank God, has no Answer at all; an Omission the like whereof I do not remember any where in St. Paul's way of Writing. This lam fure, it renders the Passage obscure and impersect in itself. But much more disturbs the Sense, if we observe the Illative therefore, which begins the next Verse, and introduces a Conclusion easy and natural, if the Question, who shall deliver me? Has for anlwer, The Grace of God. Otherwise it will be hard to find Premiles from whence it can be drawn. For thus stands the Argument plain and eafy. The Law cannot deliver from the Body of Death, i. e. from those carnal Appetites which produce Sin, and fo bring But the Grace of God through Jesus Christ, which pardons Lapfes where there is fincere Endeavour after Righteousness, delivers us from this Body that it doth not destroy us. From whence naturally refults this Conclusion, There is therefore now no Condemvation, &c. But what it is grounded on in the other Reading, I confess I do not see.

therefore as that State requires for my Deliverance from Death, I myself with full Purpose and sincere Endeavours of Mind, give up myself to obey the Law of God, though my carnal Inclinations are enslaved, and have a constant Tendency to Sin. This is all I want and all what I being under Grace is required of me, and through Christ will be accepted.

with the mind I my felf ferve the law of God; but with the flesh the law of fin.

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Aυτός 'εγώ, I myself, i. e. I the Man, with all my full Resolution of Mind. 'Αυτός and 'εγώ might have both of them been spared, if nothing more had been meant here than the Nominative

Cafe to Suneiw; fee Note, ver. 20.

J Δυλεύω, I ferve, or I make myfelf a Vaffal, i. e. I intend and devote my whole Obedience. The Terms of Life to those under Grace St. Paul tells us at large, chap. 6. are Ebdwigvas Ty dinasorting and To become Vaffals to Righteousness and to God; consonantly he fays here, autos iya, I myfelf, I the Man, being now a Christian, and so no longer under the Law, but under Grace, do what is required of me in that State; δυλεύω, I become a Vassal to the Law of God, i. e. dedicate myself to the Service of it, in sincere Endeavours of Obedience; and so auric iva, I the Man, shall be deliver'd from Death; for he that being under Grace makes himself a Vassal to God in a steady Purpose of sincere Obedience, shall from him receive the Gift of eternal Life, though his carnal Appetite, which he cannot get rid of, having its Bent towards Sin, makes him fometimes transgress; which would be certain Death to him, if he were still under the Law. See chap. vi. 18, and 32.

And thus St. Paul having shewn here in this Chapter, that the being under Grace alone, without being under the Law, is necessary even to the Jews, as in the foregoing Chapter he had shewn it to be to the Gentiles, he hereby demonstratively confirms the Gentile Converts in their Freedom from the Law, which is the

Scope of this Epistle thus far.

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SECT. VII.

CHAP. VIII. 1-39.

CONTENTS.

CT. Paul having, Chap. 6. shewn that the Gentiles who were not under the Law, were faved only by Grace, which required that they should not indulge themselves in Sin. but steadily and fincerely endeavour after perfect Obedience: Having also, Chap. 7. shewn that the Jews, who were under the Law, were also saved by Grace only, because the Law could not enable them wholly to avoid Sin, which by the Law was in every the least Slip made Death; he in this Chapter thews that both Jews and Gentiles who are under Grace, i. e. Converts to Christianity, are free from Condemnation, if they perform what is required of them; and thereupon he fets forth the Terms of the Covenant of Grace, and presses their Observance, viz. not to live after the Flesh, but after the Spirit, mortifying the Deeds of the Body; forasmuch as those that do so are the Sons of God. This being laid down, he makes use of it to arm them with Patience against Afflictions, affuring them, that whilft they remain in this State, nothing can separate them from the Love of God, nor shut them out from the Inheritance of eternal Life with Christ in Glory, to which all the Sufferings of this Life bear not any the least Proportion.

TEXT.

PARAPHRASE.

Here is therefore now no which are in Christ Je-

THERE is therefore 2 now 2 no I Condemnation b to, i.e. no Sencondemnation to them tence of Death shall pass upon those

¹² Therefore. This is an Inference drawn from the last Verse of the foregoing Chapter, where he faith, that it is Grace that delivers from Death, as we have already observed.

² Now. Now that under the Gospel the Law is abolish'd to those who entertain the Gospel.

The Condemnation here spoken of, refers to the Penalty of Death annexed to every Transgression by the Law, whereof he had discoursed in the foregoing Chapter.

who are Christians c, if so be they obey d not the sinful Lusts of the Flesh, but follow with Sincerity of Heart the Dictates of the Spirit f in the Gospel. For the Grace of God which is effectual to Life has set me free from that Law in my Members which cannot now produce Sin in me

fus, who walk not after the flesh, but after the Spirit. (

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2 For the Law of the Spirit of life in Christ Jesus, hath made me free from the law of fin and death.

Gal. iii. 27. by baving put on Christ, all which Expressions plainly fignify, to any one that reads and considers the Places, the professing the Religion, and owning a Subjection to the Law of Christ, contain'd in the Gospel; which is, in short, the Profession of Christianity.

Malking, or who walk, does not mean that all who are in Christ Jesus do walk not after the Flesh, but after the Spirit; but all who being in Christ Jesus, omit not to walk so. This, if the Tenor of St. Paul's Discourse here can suffer any one to doubt of, he may be fatisfied, is so from ver. 13. If ye live after the Flesh. The ye he there speaks to, are no less than those that, chap. i. 6, 7. he calls the Called of Jesus Christ, and the Beloved of God, Terms equivalent to being in Jesus Christ, see chap. vi. 12—14. Gal. v. 16——18. which Places compared together, shew that by Christ we are delivered from the Dominion of Sin and Lust; so that it shall not reign over us unto Death, if we will set ourselves against it, and sincerely endeavour to be free: A voluntary Slave who enthrals himself by a willing Obedience, who can set free?

• Flesh and Spirit seem here plainly to refer to Flesh, wherewith, he says, he serves Sin, and Mind wherewith he serves the Law of God, in the immediately preceding Words.

Walking after the Spirit, is, ver. 13. explain'd by mortifying the Deeds of the Body through the Spirit.

which is the Law of Death, is evident from chap. vii. 23—25. why it is called a Law, may be found in the Antithefis to the Law of Sin and Death, Grace being as certain a Law to give Life to Christians that live not after the Flesh, as the Instuence of sinful Appetites is to bring Death on those who are not under Grace. In the next place, why it is called the Law of the Spirit of Life, has a Reason, in that the Gospel which contains this Doctrine of Grace, is dictated by the same Spirit that raised Christ from the dead, and that quickens us to Newness of Life, and has for its End the conferring of eternal Life.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh,

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unto Death h. For this (viz. the delivering us from Sin) being beyond
the Power of the Law, which was
too weak i to master the Propensities
of the Flesh, God sending his Son in
Flesh, that in all Things except Sin,
T t

h The Law of Sin and Death. Hereby is meant that which he calls the Law in his Members, chap. vii. 23. where it is called the Law of Sin; and ver. 24. it is called the Body of Death, from which Grace delivers. This is certain, that no body who confiders what St. Paul has faid, ver. 7, & 13. of the foregoing Chapter, can think that he can call the Law of Moses, the Law of Sin, or the Law of Death. And that the Law of Moses is not meant, is plain from his Reasoning in the very next Words. For the Law of Moses could not be complain'd of as being Weak, for not delivering those under it from its self; yet its Weakness might, and is all along, chap. vii. as well as ver. 3. complain'd of, as not being able to deliver those under it from their carnal sinful Appetites, and the Prevalence of them.

3 Weak; the Weakness, and as he there also calls it, the Unprofitableness of the Law, is again taken notice of by the Apostle, Heb. vii. 18, 19. There were two Defects in the Law whereby it became unprofitable, as the Author to the Hebrews fays, fo as to make nothing perfect. The one was its inflexible Rigor, against which it provided no Allay or Mitigation; it left no place for Atonement; the least Slip was mortal; Death was the inevitable Punishment of Transgression by the Sentence of the Law, which had no Temperament: Death the Offender must suffer, there was no Remedy. This St. Paul's Epiftle's are full of; and how we are delivered from it by the Body of Christ, he shews, Heb. x. 5-10. The other Weakness or Defect of the Law was, that it could not enable those who were under it, to get a Mastery over their Flesh, or fleshly Propensities, so as to perform the Obedience required. The Law exacted compleat Obedience, but afforded Men no Help against their Frailty or vicious Inclinations. And this reigning of Sin in their mortal Bodies, St. Paul shews here how they are delivered from, by the Spirit of Christ enabling them, upon their fincere Endeavours after Rightsoufness, to keep Sin under in their mortal Bodies in conformity to Christ, in whose Flesh it was condemned, executed, and perfectly extinct, having never had there any Life or Being, as we shall see in the following Note. The Provision that is made in the New Covenant against both these Defects of the Law, is in the Epistle to the Hebrews expressed thus: God will make a new Covenant with the House of Israel, wherein he will to these two Things; He will write his Law in their Hearts, and be will be mereifub to their Iniquities. See Heb. viii. 7-12.

was like unto our frail finful Flesh k, and sending him also to be an Offering for Sin, he put to Death, or extinguished or suppressed Sin h, in the Flesh, i. e. sending his Son into the World with the Body wherein the Flesh could never prevail to the producing of any one Sin, to the End, that under this Example of Flesh have wherein Sin was perfectly master'd and excluded from any Life, the moral Rectitude of the Law might be conformed to h

and for fin condemned fin in the flesh:

4 That the righteousness of the law might be fulfilled in us, t

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k See Heb. iv. 15.

¹Kai, and, joins here in the Likeness, &c. with to be an Offering,; whereas if and be made to copulate sending and condemned, neither Grammar nor Sense would permit it: nor can it be imagined the Apostle should speak thus: God sending his Son, and condemned Sin: But God sending his own Son in the Likeness of sinful Flesh, and sending him to be an Offering for Sin, with very good Sense joins the Manner and End of his sending.

m Περὶ ἀμαρτιας, which in the Text is translated for Sin, signifies an Offering for Sin, as the Margin of our Bibles takes notice: See 2 Cor. v. 21. Heb. x. 5—10. So that the plain Sense is, God sent his Son in the Likeness of sinful Flesh, and sent him an Offering for Sin.

[&]quot; Katerpive, condemned. The Prosopopeia, whereby Sin was confidered as a Person all the foregoing Chapter, being continued on here, the condemning of Sin here cannot mean, as some would have it, that Christ was condemned for Sin, or in the place of Sin; for that would be to fave Sin, and leave that Person alive which Christ came to destroy. But the plain Meaning is, that Sin itself was condemned or put to Death in his Flesh, i. e. was suffer'd to have no Life nor Being in the Flesh of our Saviour: He was in all Points tempted as we are, yet without Sin, Heb. iv. 15. By the Spirit of God the Motions of the Flesh were suppressed in him, Sin was crushed in the Egg, and could never fasten in the least upon him. This farther appears to be the Sense by the following Words. The Antithesis between nataupuna, ver. 1. and nateupus here, will also shew why that Word is used here to express the Death or No being of Sin in our Saviour, 2 Cor. v. 2. 1 Pet. ii. 22. That St. Paul fometimes uses Condemnation for putting to Death, see Chap. v. 16,

^{4°} Τὸ δικαίωμα τοῦ νόμε, The Righteonfness of the Law. See Note, chap. ii. 26.

P Fulfilled does not here fignify a compleat exact Obedience, but fuch

who walk not after the flesh, but after the spirit.

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5 For they that are after the flesh, do mind the things of the flesh: but they that are after the spirit, the things of the spirit.

6 For to be carnally minded, is death; but to be fpiritually minded, is life and peace:

7 Because the car-

us, who abandoning the Lusts of the Flesh, follow the Guidance of the Spirit in the Law of our Minds, and make it our Bufiness to live not after the Flesh, but after the Spirit. For as 5 for those who q are still under the Direction of the Flesh and its finful Appetites, who are under Obedience to the Law in their Members, they have the Thoughts and Bent of their Minds fet upon the Things of the Flesh, to obey it in the Lusts of it: But they who are under the spiritual Law of their Minds, the Thoughts and Bent of their Hearts is to follow the Dictates of the Spirit in that Law. For 6 to have our Minds fet upon the Satisfaction of the Lusts of the Flesh, in a flavish Obedience to them, does certainly produce and bring Death upon us: but our fetting ourselves seriously and fincerely to obey the Dictates and Direction of the Spirit, produces Life's and Peace, which are not to be had in the contrary carnal State. Because to 7 I t 2 be

fuch an unblameable Life, by fincere Endeavours after Righteousness, as shews us to be the faithful Subjects of Christ, exempt
from the Dominion of Sin, see chap. xiii. 8. Gal. vi. 2. A Description of such who thus suffilled the Righteousness of the Law,
we have Luke i. 6. As Christ in the Flesh was wholly exempt
from all Taint of Sin, so we by that Spirit which was in him shall
be exempt from the Dominion of our carnal Lusts, if we make it
our Choice and Endeavour to live after the Spirit, ver. 9, 10, 11.
For that which we are to perform by that Spirit, is the Mortification of the Deeds of the Body, ver. 17.

5 ^q Ol ματα σέρια δυτε:, Those that are after the Flesh, and those that are after the Spirit, are the same with those that walk after the Flesh, and after the Spirit. A Description of these two different Sorts of Christians, see Gal. v. 16—26.

6 For joins what follows here to ver. 1. as the Reason of what is here laid down, (viz.) Deliverance from Condemnation is to such Christian Converts only, who walk not after the Flesh, but after the Spirit. For, &c.

See Gal. vi. 8.

be carnally minded ' is direct Enmity and Opposition against God; for such a Temper of Mind, given up to the Lusts of the Flesh, is in no Subjection to the Law of God, nor indeed can be ', it having 8 a quite contrary Tendency. So then they that are in the Flesh, i.e. under the fleshly Dispensation of the Law ', without regarding Christ the Spirit of it, in it cannot please God. But you

nal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. (

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8 So then they that are in the Flesh, cannot please God.

7 τ Φρόνημα της σαρκός, should have been translated here to be carnalby minded, as it is in the foregoing Verse, which is justified by
Φρονοῦσι τὰ της σαρκός, do mind the things of the Flesh, ver. 5. which
fignifies the employing the Bent of their Minds, or subjecting the
Mind entirely to the suffilling the Lusts of the Flesh.

" Here the Apolle gives the Reason why even those that are in Christ Jesus, have received the Gospel, and are Christians (for to fuch he is here speaking) are not faved unless they cease to walk after the Flesh, because that runs directly counter to the Law of God, and can never be brought into Conformity and Subjection to his Commands. Such a fettled Contravention to his Precepts cannot be fuffer'd by the supream Lord and Governor of the World in any of his Creatures, without foregoing his Sovereignty, and giving up the eternal immutable Rule of Right, to the overturning the very Foundations of all Order and moral Rectitude in the intellectual World. This even in the Judgment of Men themselves will be always thought a necessary piece of Justice for the keeping out of Anarchy, Disorder and Confusion, that those refractory Subjects who fet up their own Inclinations for their Rule against the Law, which was made to restrain those very Inclinations, should feel the severity of the Law, without which the Authority of the Law, and Law-maker, cannot be preserved.

8° This is a Conclusion drawn from what went before. The whole Argumentation stands thus: They that are under the Dominion of their carnal Lusts cannot please God; therefore they who are under the carnal or literal Dispensation of the Law, cannot please God, because they have not the Spirit of God, Now 'tis the Spirit of God alone that enlivens Men so as to enable them to cast off the Dominion of their Lusts. See Gal. iv. 3—6.

of in sapul divies, They that are in the Flesh. He that shall confider that this Phrase is applied, ch. vii. 5. to the Jews, as resting in the bare literal or carnal Sense and Observance of the Law, will not be averse to the understanding the same Phrase in the same Sense here, which I think is the only place besides in the new Testament,

o But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.

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no And if Christ be in you, the body is dead because of sin; but the spirit is life, because of righteousness.

in But if the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your are not in that State of having all your Expectation from the Law, and the Benefits that are to be obtain'd barely by that, but are in the spiritual State of the Law, i. e. the " Gospel, which is the End of the Law, and to which the Law leads you. And so having received the Gofpel, you have therewith received the Spirit of God: For as many as receive Christ, he gives Power to become the * Sons of God: And to those that are his Sons God gives his Spirit b. And if Christ be in you 10 by his Spirit, the Body is dead as to all Activity to Sin ', Sin no longer reigns in it, but your finful carnal Lusts are mortified. But the Spirit of your Mind liveth, i. e. is enliven'd in order to Righteousness, or living righteously. But if the Spirit of God who had Power 11 able to raise Jesus Christ from the dead, dwell in you, as certainly it does, he that raised Christ from the Dead, is certainly able, and will by his Spirit that dwells in you, enliven even e your mortal

flament, where 'es sapal sivat is used in a moral Sense. This I dare say, it is hard to produce any one Text, wherein 'sivat 'es sapai is used to signifie a Man's being under the Power of his Lusts, which is the Sense wherein it is and must be taken here, if what I propose be rejected. Let it be also remembred, that St. Paul makes it the chief Business of this Epistle (and he seldom forgets the Design he is upon) to persuade both Jew and Gentile from a Subjection to the Law, and that the Argument he is upon here, is the Weakness and Insufficiency of the Law to deliver Men from the Power of Sin; and then perhaps it will not be judg'd that the Interpretation I have given of these Words is altogether remote from the Apostle's Sense.

^{9 2} See 2 Cor. iii. 6-18. particularly ver. 6, 13, 16.

² See John i. 12. ^b See Gal. iv. 6.

ly wer. 2, 6, 11, 12. Gal. ii. 20. Epb. iv. 22, 23. Col. ii. 14. & iii. 8—10.

⁴ See Epb. iv. 23.

To lead us into the true Sense of this Verse, we need only observe.

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observe, that St. Paul having in the four first Chapters of this E. piftle shewn, that neither Jew nor Gentile could be justified by the Law; and in the fifth Chapter, how Sin enter'd into the World by Adam, and reigned by Death, from which 'twas Grace, and not the Law, that deliver'd Men: In the fixth Chapter he sheweth the Convert Gentiles, that though they were not under the Law, but under Grace, yet they could not be faved, unless they cast off the Dominion of Sin, and became the devoted Servants of Righteoufnefs, which was what their very Baptism taught and required of them: And in Chap. vii. he declares to the Jews the Weakness of the Law, which they fo much flood upon; and shews that the Law could not deliver them from the Dominion of Sin; that Deliverance was only by the Grace of God, through Jesus Christ: from whence he draws the Consequence which begins this eighth Chapter, and so goes on with it here in two Branches, relating to his Discourse in the foregoing Chapter, that compleat it in this. The one is to shew, that the Law of the Spirit of Life, i. e. the new Covenant in the Gospel, required that those that are in Christ Jesus should live not after the Flesh, but after the Spirit. The other is to shew how, and by whom, fince the Law was weak, and could not enable those under the Law to do it, they are enabled to keep Sin from reigning in their mortal Bodies, which is the Sanctification required. And here he shews, that Christians are delivered from the Dominion of their carnal finful Lusts by the Spirit of God that is given to them, and dwells in them, as a new quickning Principle and Power, by which they are put into the State of a spiritual Life, wherein their Members are made capable of being made the Instruments of Righteousness, if they please, as living Men alive now to Righteoulnels, lo to employ them. If this be not the Sense of this Chapter to ver. 14. I defire to know how dog go in the first Verie comes in, and what Coherence there is in what is here faid. fides the Connection of this to the former Chapter contain'd in the Illative Therefore, the very Antithesis of the Expressions in one and tother, shew that St. Paul in writing this very Verse, had an eye to the foregoing Chapter. There it was Sin that dwelleth in me, that was the active and over-ruling Principle: Here it is the Spirit of God that dwelleth in you, that is the Principle of your spiritual Life. There it was, who shall deliver me from this Body of Death? Here it is, God by his Spirit shall quicken your mortal Bodies, i.e. Bodies, which as the Seat and Harbour of finful Lusts that posfess it, are indisposed and dead to the Actions of a spiritual Life, In the fame Senfe, and and have a natural Tendency to Death. upon the same account he calls the Bodies of the Gentiles their mortal Bodies, chap. vi. 12. where his Subject is as here, Freedom from the Reign of Sin, upon which account they are there stiled, ver. 13. Alive from the dead. To make it yet clearer, that it is Deliverance from the Reign of Sin in our Bodies that St. Paul speaks of here, I defire any one to read what he fays, chap. vi. e

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-14. to the Gentiles on the same Subject, and compare it with the 13 first Verses of this Chapter; and then tell me whether they have not a mutual Correspondence, and do not give a great light to one another? If this be too much Pains, let him at least read the two next Verses, and see how they could possibly be, as they are, an Inference from this 11th Verse, if the quickning of your mortal Bodies in it mean any Thing but a quickning to Newness of Life, or to a spiritual Life of Righteousness. This being fo, I cannot but wonder to fee a late learned Commentator and Paraphrast positive, that ζωοτοιήσει τὰ θυητὰ σώματα ύμων, shall quicken your mortal Bodies, does here fignify, shall raise your dead Bodies out of the Grave, as he contends in his Preface to his Paraphrase on the Epistles to the Corinthians; Zwone igu quicken, he fays, imports the same with 'eyespew raise. His Way of proving it is very remarkable; his Words are, zwo notein and sysipetu, are, as to this matter [viz. the Refurrection.] Words of the same Import, i. e. where in discoursing of the Resurrection, two working quicken, is used, it is of the same Import with 'eyespeiv, raise. But what if St. Paul, which is the Question, be not here speaking of the Resurrection? Why then according to our Author's own Confession, Confession, quicken, does not necessarily import the same with everpery, raise. So that his Argument to prove that St. Paul here, by the Words in question, means the raising of their dead Bodies out of the Grave, is but a fair begging of the Question; which is enough, I think, for a Commentator that hunts out of his Way for Controversy. He might therefore have spared the Zwortow quicken, which he produces out of St. John v. 21. as of no force to his Purpose, till he had proved that St. Paul here in Romans viii. 11. was speaking of the Refurrection of Mens Bodies out of the Grave, which he will never do till he can prove that outle mortal, here fignifies the same with verea dead. And I demand of him to how bunton mortal any where in the New Testament attributed to any thing void of Life, Over w mortal always fignifies the thing it is join'd to, to be living; so that ζωοποιήσει κό τὰ θυητὰ σώματα έμων, shall quicken even your mortal Bodies, in that learned Author's Interpretation of these Words of St. Paul, here fignify, God shall raise to Life your living dead Bodies; which no one can think in the foftest Terms can be given to it, a very proper Way of speaking; though it be very good Sense and very emphatical to say, God shall by his Spirit put into even your mortal Bodies a Principle of Immortality or spiritual Life, which is the Sense of the Apostle here; see Gal. vi. 8. And to he may find two rousous uled, Gal. iii. 21. to the same Purpose it is here. I next defire to know of this learned Writer, how he will bring in the Refurrection of the Dead into this place, and to shew what Coherence it has with St. Paul's Discourse here, and how he can join this Verse with the immediately preceding and following, when the Words under Confideration are render'd, Shall ruise your dead Bodies out of their Graves at the last day? It seems

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as if he himself found this would make but an aukward Sense standing in this place with the rest of St. Paul's Words here, and so never attempted it by any fort of Paraphrase, but has barely given us the English Translation to help us, as it can, to so uncouth a Meaning as he would put upon this Paffage; which must make St. Paul, in the midst of a very serious, strong and coherent Discourse, concerning walking not after the Flesh, but after the Spirit, skip of a fudden into the mention of the Resurrection of the Dead; and having just mention'd it, skip back again into his former Argument. But I take the liberty to affure him, that St. Paul has no fuch Starts from the matter he has in hand, to what gives no Light or Strength to his present Argument. I think there is not any where to be found a more pertinent close Arguer, who has his eye always on the Mark he drives at. This Men would find, if they would study him as they ought, with more Regard to Divine Authority than to Hypotheles of their own, or to Opinions of the Seafon. I do not tay that he is every where clear in his Expressions to us now: But I do fay he is every where a coherent, pertinent Writer; and where-ever in his Commentators and Interpreters any Sense is given to his Words, that disjoints his Difcourse, or deviates from his Argument, and looks like a wandering Thought, it is easy to know whose it is, and whose the Impertinence, his or theirs that father it on him. One Thing more the Text suggests concerning this matter, and that is, If by quickning your mortal Bodies, &c. be meant here the raising them into Life after Death, how can this be mentioned as a peculiar Favour to those who have the Spirit of God? For God will also raise the Bodies of the Wicked, and as certainly as those of Believers. But that which is promised here, is promised to those only who have the Spirit of God: And therefore it must be fomething peculiar to them, (viz.) that God shall so enliven their mortal Bodies by his Spirit, which is the Principle and Pledge of immortal Life, that they may be able to yield up themselves to God, as those that are alive from the dead, and their Members Servants to Righteousness unto Holiness, as he expresses himself, chap. vi. 13, & 19. If any one can yet doubt whether this be the Meaning of St. Paul here, I refer him for farther Satisfaction to St. Paul himself, in Eph. xi. 4-6. where he will find the same Notion of St. Paul expressed in the fame Terms, but fo, that it is impossible to understand by Chostoleio or sycions (which are both used there as well as here) the Refurrection of the dead out of their Graves. The full Explication of this Verle may be feen, Eph. i. 19. and ii. 10. See also Col. ii. 12, 13. to the same purpose ; and Rom. vii. 4.

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mortal bodies, by his Spirit that dwelleth in you.

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12 Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The spirit itself

mortal Bodies f, (that Sin shall not have the fole Power and Rule there) but your Members may be made living Instruments of Righteousness. There- 12 fore, Brethren, we are not under any Obligation to the Flesh to obey the Lusts of it. For if ye live after the 13 Flesh, that mortal Part shall lead you to Death irrecoverable; but if by the Spirit, whereby Christ totally suppresfed and hinder'd Sin from having any Life in his Flesh, you mortify the Deeds of the Body g, ye shall have eternal For as many as are led by the 14 Life. Spirit of God, they are the Sons of God, of an immortal Race, and conlequently like their Father immortal h. For ye have not received the Spirit of 15 Bondage i again, k to fear; but ye have received the Spirit of God, (which is given to those who having receiv'd Adoption are Sons) whereby we are all enabled to call God our Father m. The Spirit of God himfelf 16 Ju

F Zωοποιήσει κ', shall quicken even your mortal Bodies, seems more agreeable to the Original, than shall also quicken your mortal Bodies; for the κ', doth not copulate ζωοποιήσει with δ' ενείρας, for then it must have been κ', ζωοποιήσει; for the place of the Copulative is between the two Words that it joins, and so must necessurily go before the latter of them.

¹³⁵ Deeds of the Body: What they are, may be seen, Gal. v. 19, &c. as we have already remarked.

¹⁴ h In that lies the Force of his Proof, that they shall live. The Sons of mortal Men are mortal, the Sons of God are like their Father, Partakers of the Divine Nature, and are immortal. See 2 Pet. i. 4. Heb. ii. 13—15.

¹⁵ What the Spirit of Bondage is, the Apostle has plainly declared, Heb. ii. 15. See Note, ver. 21.

k Again, i. e. Now again under Christ, as the Jews did from Moses under the Law.

See Gal. iv. 5, 6.
 m Abba, Father. The Apostle here expresses this filial Assurance in the same Words that our Saviour applies himself to God, Mark, xiv. 36.

beareth witness " with our Spirits, that

we are the Children of God. And if
Children, then Heirs of God, Joyntheirs with Christ, if so be we suffer o

with him, that we may also be glorisi-

18 ed with him. For I count that the Sufferings of this transitory Life, bear no proportion to that glorious State that shall be hereafter p revealed and fet before the Eyes of the whole

the whole Race of a Mankind, in an earnest Expectation of this unconceivable glorious. Immortality that shall be bestowed on the Sons of God (for

beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorisied together.

18 For I reckon, that the fufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

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19 For the earnest expectation of the creature waiteth for the manifestation of the fons of God.

16 n See the fame thing taught, 2 Cor. iv. 17. and v. 6. Eph. i.

17 ° The full Sense of this you may take in St. Paul's own

Words, 2 Tim. ii. 11, 12.

18 P Revealed. St. Paul speaks of this Glory here, as what needs to be revealed to give us a right Conception of it. It is impossible to have a clear and full Comprehension of it till we taste it. See how he labours for Words to express it, 2 Cor. iv. 17, &c. a place to the same purpose with this here.

19 4 Krioue, Creature, in the Language of St. Paul and of the New Testament, fignifies Mankind; especially the Gentile World, as the far greater Part of the Creation. See Col. i. 23. Mark xvi.

15. compared with Matth. xxviii. 19.

is plain from the Context, and from that parallel place, 2 Cor. iv. 17. and v. 5. the Glory whereof was fo great, that it could not be comprehended, till it was by an actual exhibiting of it revealed. When this Revelation is to be, St. Peter tells us, 1 Pet. i. 4—7.

* Αποκάλυψιν τῶν ὑιῶν, Revelation of the Sons, i. e. Revelation to the Sons. The Genitive Case often in the New Testament denotes the Object. So Rom. i. 5. ὑπακοὴ πίζεως signifies Obedience to Faith: Chap. iii. 22. δικαιοσύνη θεοῦ διὰ πίζεως χριζοῦ, The Righteousness that God accepts by Faith in Christ: Chap. iv. 11. δικαιοσύνη πίζεως, Righteousness by Faith. If ἀποκάλυψις here be render'd Revelation, 28 ἀποκαλυψισμές here be render'd revealed, (and

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope:

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21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travelleth in pain together until now:

(for Mankind created in a better State, 20 was made subject to the 'Vanity of this calamitous fleeting Life, not of its own Choice, but by the Guile of the Devil ", who brought Mankind into this mortal State) waiteth in hope 2, 21 that even they also shall be delivered from this Subjection to Corruption y and shall be brought into that glorious Freedom from Death which is the proper Inheritance of the Children of For we know that Mankind, 22 all 2 of them, groan together, and unto this Day are in Pain, as a Woman in Labour, to be delivered out of the Uneafiness of this mortal State. And Uu 2 not

(and 'twill be hard to find a Reason why it should not) the Sense in the Paraphrase will be very natural and easy. For the Revelation in the foregoing Verse is not of, but to the Sons of God. The Words are ἀποκαλυφθήναι εἰς ἡμᾶς.

20 t The State of Man in this frail short Life, subject to inconveniencies, Sufferings, and Death, may very well be called Vanity, compared to the impassible Estate of eternal Life, the Inherintance of the Sons of God.

"Devil. That by be that subjected it, is meant the Devil, is probable from the History, Gen. iii. and from Heb. ii. 14, 15. Col. ii. 15.

21 Answeigerau 'en' 'edn'id & ti, Waiteth in hope; that the not joining in hope to waiteth, by placing it in the beginning of the 21st Verse, as it stands in the Greek, but joining it to subjected the same, by placing it at the end of the 20th Verse, has mightily obscured the Meaning of this Passage; which taking all the Words between of God and in hope for a Parenthesis, is as easy and clear as any thing can be, and then the next Word or will have its proper Signification that, and not because.

y Δυλεία τῆς Φθορᾶς, Bondage of Corruption, i. e. the Fear of Death; fee ver. 15. and Heb. ii. 15. Corruption fignifies Death or Destruction, in opposition to Life everlasting. See Gal. vi. 8.

Life, may be feen, Pfal. lxxxix. 47, 48. which Complaint may be met with in every Man's Mouth; fo that even those who have not the first Fruits of the Spirit, whereby they are affured of a future happy Life in Glory, do also defire to be freed from a Subjection to Corruption, and have uneasy Longings after Immortality.

not only they, but even those who have the first Fruits of the Spirit, and therein the Earnest of eternal Life, we ourselves groan within ourselves, waiting for the Fruit of our Adoption, which is, that as we are by Adoption made Sons, and Coheirs with Jesus Christ, so we may have Bodies like unto his most glorious Body, spiritual

24 and immortal. But we must wait with Patience, for we have hitherto been faved but in Hope and Expectation: But Hope is of Things not in present Possession or Enjoyment. For what a Man hath, and seeth in his own

25 Hands, he no longer hopes for. But if we hope for what is out of fight, and yet to come, then do we with Pa-

our Groans, which the Spirit in aid to our Infirmity makes use of. For we know not what Prayers to make as we ought, but the Spirit itself layeth for us our Requests before God in Groans that cannot be expressed in

27 Words. And God the Searcher of Hearts, who understandeth this Language of the Spirit, knoweth what the Spirit would have, because the Spirit is wont to make Intercession for the Saints

28 dacceptably to God. Bear therefore your Sufferings with Patience and Confrancy, for we certainly know, that all Things work together for good to those

23 And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

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24 For we are faved by hope: but hope that is feen, is not hope: for what a man feeth, why doth he yet hope

25 But if we hope for that we fee not, then do we with patience wait for it.

26 Likewise the spirit also helpeth our infirmities for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that fearcheth the hearts, knoweth what is the mind of the fpirit, because he maketh intercession for the faints according to the will of God.

28 And we know that all things work togegether for good to them

^{23 2} See 2 Cor. v. 2, 5. Epb. i. 13, 14.

Bead the parallel Place, 2 Cor. iv. 17. and v. 5.

^{25°} What he fays here of Hope, is to shew them, that the Groaning in the Children of God before spoken of, was not the Groaning of Impatience, but such wherewith the Spirit of God makes Intercession for us, better than if we expressed ourselves in Words, ver. 19—23.

²⁷ d The Spirit promised in the Time of the Gospel, is called the Spirit of Supplications, Zuch. xii. 10.

that love God, to them who are the called according to his purpose.

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29 For whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he ealled, them he also justified; and whom he justified, them he also glorified.

31 What shall we then fay to these things? if God be for us, who can be against us?

32He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth: those that love God, who are the Called according to his purpose of calling the Gentiles c. In which purpose the 29 Gentiles, whom he fore-knew as he did the Jews, with an Intention of Kindness, and of making them his People, he pre-ordained to be conformable to the Image of his Son, that he might be the First-born, the Chief amongst many Brethren 8. More- 30 over, whom he did thus pre-ordain to be his People, them he also called, by fending Preachers of the Gospel to them: And whom he called if they obey'd the Truth h, those he also justified, by counting their Faith for Righteousness: And whom he justified, 31 them he also glorified, viz. in his pur-What shall we say then to these Things? If God be for us, as by what he has already done for us it appears he is, who can be against us? He that 32 spared not his own Son, but delivered him up to Death for us all, Gentiles as well as Jews, how shall he not with him also give us all Things? Who shall be the Prosecutor of those 33 whom God hath chosen? Shall God who justifieth them i? Who as Judge

^{28 °} Which Purpose was declared to Abraham, Gen. xviii. 18. and is largely insisted on by St. Paul, Eph. iii. 1—11. This, and the Remainder of this Chapter, seems said to consirm the Gentile Converts in the Assurance of the Favour and Love of God to them through Christ, tho' they were not under the Law.

²⁹ f See chap. xi. 2. Amos iii. 2. E See Eph. i. 3———7.

³⁰ h Many are called, and few are chosen, fays our Saviour, Matth. xx. 16. Many, both Jews and Gentiles, were called, that did not obey the Call. And therefore, ver. 32. 'tis those who are chosen, who he faith are justified, i. e. such as were called, and obey'd, and consequently were chosen.

³³ Reading this with an Interrogation, makes it needless to add any Words to the Text to make out the Sense, and is more conformable

34 shall condemn them? Christ that died for us, yea rather that is rifen again for our Justification, and is at the right Hand of God, making Interceffion for

25 us? Who shall separate us from the Love of Christ? Shall Tribulation. or Diffress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 For this is our Lot, as it is written, For thy sake we are killed all the Day long, we are accounted as Sheep for the

37 Slaughter. Nay in all these Things we are already more than Conquerors by the Grace and Affistance of him

38 that loved us. For I am steadily perfuaded, that neither the Terrors of Death, nor the Allurements of Life, nor Angels, nor the Princes and Powers of this World; nor Things pre-

39 fent; nor any Thing future; nor the Height of Prosperity; nor the Depth of Milery; nor any Thing else whatfoever shall be able to separate us from the Love of God which is in Christ Jesus our Lord.

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God. who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or diffress, or perfecution, or famine, or nakedness, or peril, or fword?

36 (As it is written. For thy fake we are killed all the day long; we are accounted as theep for the flaughter)

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am perfuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, things to come,

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39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

formable to the Scheme of his Argumentation here, as appears by ver. 35. where the Interrogation cannot be avoided; and is as it were an Appeal to them themselves to be Judges, whether any of those things he mentions to them (reckoning up those which had most Power to hurt them) could give them just Cause of Apprehenhon, Who shall accuse you? Shall God who justifies you? Who shall eendemn you? Christ that died for you? What can be more absurd than such an Imagination?

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SECT. VIII:

C H A P. IX. 1 .- X. 21.

CONTENTS.

THERE was nothing more grating and offensive to the Tews, than the Thoughts of having the Gentiles joyn'd with them, and partake equally in the Privileges and Advantages of the Kingdom of the Messiah: And which was vet worse, to be told that those Aliens should be admitted, and they who prefumed themselves Children of that Kingdom to be shut out. St. Paul who had insisted much on this Doctrine, in all the foregoing Chapters of this Epille, to shew that he had not done it out of any Aversion or Unkindness to his Nation and Brethren the Jews, does here express his great Affection to them, and declares an extream Concern for their Salvation. But withal he shews, that whatever Privileges they had received from God above other Nations, whatever Expectation the Promises made to their Forefathers might raise in them, they had yet no just Reason of complaining of God's dealing with them now under the Gospel, since it was according to his Promise to Abraham, and his frequent Declarations in facred Scripture. Nor was it any Injustice to the Jewish Nation, if God by the same Sovereign Power wherewith he preferr'd Jacob (the younger Brother, without any Merit of his) and his Posterity to be his People, before Esau and his Posterity whom he rejected. The Earth is all his; nor have the Nations that possess it any Title of their own, but what he gives them, to the Countries they inhabit, nor to the good Things they enjoy, and he may disposses or exterminate them when he pleafeth. And as he destroy'd the Egyptians for the Glory of his Name, in the Deliverance of the Israelites, so he may according to his good Pleasure raise or depress, take into Favour or reject the several Nations of this World. And particularly as to the Nation of the Jews, all but a finall Remnant were rejected, and the Gentiles taken in, in their room, to be the People and Church of God, because they were a gainfaying and disobedient People, that would not receive the Messiah, whom he had promised, and in the appointed Time fent to them. He that will with moderate Attention and Indifferency of Mind read this Ninth Chapter, will fee that what is faid of God's exercifing of an absolute Power, according to the good Pleasure of his Will, relates only to Nations or Bodies Politick of Men incorporated in civil Societies, which feel the Effects of it only in the Prosperity or Calamity they meet with in this World, but extends not to their eternal State in another World, consider'd as particular Persons, wherein they stand each Man by himself upon his own Bottom, and shall so answer separately at the Day of Judgment. They may be punished here with their Fellow-Citizens, as Part of a finful Nation, and that be but temporal Chastisement for their Good, and yet be advanced to eternal Life and Bliss in the World to come.

PARAPHRASE.

TEXT.

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I As a Christian speak Truth, and my Conscience, guided and enlighten'd by the Holy Ghost, bears me witness,

2 that I lie not in my Profession of great Heaviness and continual Sorrow of

- 3 Heart, I could even wish that k the Destruction and Extermination to which my Brethren the Jews are devoted by Christ, might, if it could save them from Ruin, be executed on me in the stead of those my Kinsmen after the Flesh; who are Israelites, a Nation dignissed with these Privileges, which
- 4 were peculiar to them. Adoption, whereby they were in a particular manner the Sons of God 1: The Glory mof the Divine Presence amongst them. Covenants made between them and

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual forrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the slesh:

4Who are Ifraelites; to whom pertaineth the adoption, and the glory, and the covenants,

the

fays, he could wish to fave them from it, to become an Anathema,

^{3&}lt;sup>k</sup> Aναθεμα, accursed, and, which the Septuagint render Anathema, fignifies Persons or Things devoted to Destruction and Extermination. The Jewish Nation were now an Anathema, destin'd to Destruction. St. Paul to express his Affection to them,

and be deftroy'd himfelf.

⁴ Adoption, Exod. iv. 22. Jer. xxxi. 9.

m Glory, which was present with the Israelites, and appear'd to them in a great shining Brightness out of a Cloud. Some of the Places which mention it are these following, Exod. xiii. 21. Lev. ix. 6. and xxiii. 24. Numb. xvi. 42. 2 Chron. vii. 1 _______ 3. Exch. 2. 4. and xliii. 2, 3. compared with chap. i. 4, 28.

Covenants. See Gen. zvii. 4. Exed, xxxiv. 27.

and the giving of the law, and the fervice of God, and the promifes;

5 Whose are the fathers, and of whom as concerning the sless, Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Ifrael, which are of Ifrael:

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the great God of Heaven and Earth. The moral Law o, a Constitution of Civil Government, and a Form of Divine Worship prescribed by God himfelf, and all the Promifes of the Old Testament, had the Patriarchs to whom 5 the Promises were made for their Forefathers p; and of them as to his fleshly Extraction Christ is come, he who is over all, God be bleffed for ever, Amen. I commiserate my Nation for 6 not receiving the promifed Meffiah now he is come, and I speak of the great Prerogatives they had from God above other Nations; but I say not this as if it were possible that the Promise of God should fail of Performance. and not have its effect q. But it is to be observed for a right understanding of the Promife, that the fole Descendents of Jacob or Israel do not make up the whole Nation of Ifrael ', or the People of God comprehended in Хx the

^o Noμοβεσία, The giving of the Law, whether it fignifies the extraordinary giving of the Law by God himfelf, or the exact Conflictation of their Government in the moral and judicial Part of it (for the next Word λατρεία, Service of God, seems to comprehend the religious Worship) this is certain, that in either of these Senses it was the peculiar Privilege of the Jews, and what no other Nation could pretend to.

⁵ P Fathers; who they were, see Exad. iii. 6, 16. Atts vii. 32.

^{6 9} See chap. iii. 3. Word of God, i. e. Promise, fee ver. 9.

r See chap. iv. 16. St. Paul uses this as a Reason to prove that the Promise of God sailed not to have its Effect, though the Body of the Jewish Nation rejected Jesus Christ, and were therefore nationally rejected by God from being any longer his People. The Reason he gives for it is this, That the Posterity of Jacob or Israel were not those alone who were to make that Israel, or that chosen People of God, which were intended in the Promise made to Abraham; others besides the Descendents of Jacob were to be taken into this Israel, to constitute the People of God under the Gospel: and therefore the calling and coming in of the Gentiles was a suffilling of that Promise. And then he adds in the next Verse, that neither were

7 the Promise; nor are they who are the Race of Abraham all Children, but only his Posterity by Isaac, as it is said,

8 In Isaac shall thy Seed be called: That is, the Children of the Flesh descended out of Abraham's Loins, are not thereby the Children of God's, and to be esteemed his People; but the Children of the Promise, as Isaac was, are a-

9 lone to be accounted his Seed. For thus runs the Word of Promise, At this Time I will come, and Sarah shall

Limitation of the Seed of Abraham, to whom the Promise belong'd, but also when Rebecca had conceived by that one of Abraham's Issue to whom the Promise was made, viz. our Father Isaac, and there were Twins in

the Children were born, or had done any Good or Evil t, to shew that his making any Stock or Race of Men his peculiar People, depended solely on his own Purpose and good Pleasure in chusing and calling them, and not on any Works or Deserts of theirs; he

7 Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a fon.

ro And not only this, but when Rebecca also had conceived by one, even by our father Ifaac,

being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of

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were all the Pesterity of Abraham comprehended in that Promise; so that those who were taken in, in the Time of the Messiah, to make the Israel of God, were not taken in, because they were the natural Descendents from Abraham, nor did the Jewis claim it for all his Race. And this he proves by the Limitation of the Promise to Abraham's Seed by Isaac only. All this he does to shew the Right of the Gentiles, to that Promise, if they believed: Since that Promise concerned not only the natural Descendents either of Abraham or Jacob, but all those who were of the Faith of their Father Abraham, of whomsoever descended; see chap. iv.

acting

8 . Children of God, i. e. People of God, see ver. 26.

fibly have been added by St. Paul to the foregoing (which may perhaps feem full enough of themselves) the more expressly to obviate an Objection of the Jews, who might be ready to say, that E-sau was rejected because he was wicked; as they did of Ishmael, that he was rejected because he was the Son of a Bond-woman.

works, but of him that calleth)

12 It was faid unto her, The elder shall serve the younger.

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13 As it is written, Jacob have I loved, but Esau have I hated.

14What shall we say then? Is there unrightcousness with God? God forbid.

15 For he faith to Motes, I will have mercy on whom I will have compassion on whom I will have compassion.

acting here in the Case of Jacob and Esan, according to the Predetermination of his own Choice, it was de- 12 clared unto her, that there were two Nations v in her Womb, and that the Descendents of the Elder Brother should serve those of the Younger, as it is written, Jacob have I loved x, fo 13 as to make his Posterity my chosen People; and Esan I put so much behind him y, as to lay his Mountains and his Heritage walte 2. What shall 14 we say then, is there any Injustice with God in chufing one People to himfelf before another, according to his good Pleasure? By no means. My Brethren, 15 the Jews themselves cannot charge any fuch Thing on what I fay, fince they have it from Moses himself a, that God declared to him that he would be gracious to whom he would be gracious; and shew Mercy on whom he X x 2 would

12 V See Gen. xxv. 23. And it was only in a national Sense that it is there said, The Elder shall serve the Younger, and not personally, for in that Sense it is not true; which makes it plain, that these Words, ver.

13 * Jacob have I loved, and Esau have I hated, are to be taken in a national Sense, for the Preserence God gave to the Posterity of one of them to be his People, and possess the promised Land before the other. What this Love of God was, see Deut. vii. 6—8.

paratively, it fignifies only to postpone in our Esteem or Kindness; for this I need only give that one Example, Luke xiv. 26. see Mal. i. 2, 3.

From the 7th to this 13th Verse proves to the Jews, that though the Promise was made to Abraham and his Seed, yet it was not to all Abraham's Posterity, but God first chose Lsac and his Issue: And then again of Isaac, (who was but one of the Sons of Abraham) when Rebecca had conceived Twins by him, God of his sole good pleasure chose Jacob the younger, and his Posterity, to be his peculiar People, and to enjoy the Land of Promise.

15 2 See Exod. xxxiii. 19. It is observable that the Apostle, arguing here with the Jews, to vindicate the Justice of God in cast-

16 would shew Mercy. So then neither the Purpose of Isaac who defigned it for Esan, and willed b him to prepare himself for it; nor the Endeavours of Esan, who ran a hunting for Venison to come and receive it, could place on him the Bleffing; but the Favour of being made in his Posterity a great and prosperous Nation, the peculiar People of God, preferr'd to that which should descend from his Brother was bestowed on Jacob by the mere Bounty and

17 good Pleasure of God himself. like hath Moles left us upon Record of God's Dealing with Pharaoh and his Subjects the People of Egypt, to whom God faith . Even for this same purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be renowned through all the Earth. d Therefore

18 through all the Earth. that his Name and Power may be made known and taken Notice of in the World, he is kind and bountiful e

16 So then it is not of him that willeth, nor of him that runneth, but of God that theweth mercy.

17 For the scripture faith unto Pharaoh, Eall the earth.

18Therefore hath he mercy on whom he

ing them off from being his People, uses three forts of Arguments; the first is the Testimony of Moses, of God's afferting this to himfelf by the Right of his Sovereignty; and this was enough to flop the Mouths of the Jews. The second from Reason, ver. 19--24. and the third from his Predictions of it to the Jews, and the Warning he gave them of it before hand, ver. 25 -- 29. which we

shall consider in their places. 16 Willeth and runneth, confider'd with the Context, plainly directs us to the Story, Gen. xxvii. where, ver. 3-5. we read Isaac's Purpose, and Esau's going a hunting: and ver. 28, 29. we

find what the Bleffing was.

17 Exod. ix. 16.

18 d Therefore. That his Name and Power may be made known, and taken notice of in all the Earth, he is kind and bountiful to one Nation, and lets another go on in their Opposition and Oblinacy against him, till their taking off, by some figual Calamity and Ruin brought on them, may be feen and acknowledged to be the Effect of their standing out against God, as in the Case of Pha-

Elser, Hath Mercy. That by this Word is meant being boun-

ven for this fame purpole have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout

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will have mercy, and whom he will, he hardneth.

to one Nation, and lets another go on obstinately in their Opposition to him, that his taking them off by some fignal Calamity and Ruin brought on them by the visible Hand of his Providence, may be feen and acknowledg'd to be an Effect of their standing out against him, as in the Cate of Pharaoh: For this End he is bountiful to whom he will be bountiful, and whom he will he permits to make fuch an Use of his Forbearance towards them, as to perfift obdurate in their Provocation of him, and draw on themselves exemplary Destruction f. To this some may be ready to say, 19 Why then does he find fault? For who at any Time hath been able to refist his Will? Say you so indeed? But who art thou, O Man, that re- 20 plyest thus to God? Shall the Nations 8

19 Thou wilt say then unto me, Why doth he yet find fault: For who hath resisted his will?

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20 Nay, but O man, who art thou that repliest against God?

tiful in his outward Dispensations of Power, Greatness, and Protection to one People above another, is plain from the three preceding Verses.

f Hardens. That God's hardening ipoke of here is what we have explain'd it in the Paraphrase, is plain in the Instance of Pharaoh, given ver. 17. as may be seen in that Story, Exod. vii. — xiv. which is worth the reading, for the understanding of this place: See also ver. 22.

20 g Here St. Paul shows that the Nations of the World, who are by a better Right in the Hands and Disposal of God, than the Clay in the Power of the Potter, may, without any question of his Justice, be made great and glorious, or be pulled down, and brought into Contempt as he pleases. That he here speaks of Men nationally, and not personally, in reference to their eternal State, is evident not only from the beginning of this Chapter, where he shews his Concern for the Nation of the Jews being cast off from being God's People, and the Instances he brings of Isaac, of Jacob, and Esau, and of Pharach; but it appears also very clearly in the Verses immediately following, where by the Vessels of Wrath sitted for Destruction, he manifestly means the Nation of the Jews, who were now grown ripe, and sit for the Destruction he was bringing upon them. And by Vessels of Mercy the Christian Church, gather'd out of a small Collection of Convert Jews, and the rest

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that are made great or little, shall Kingdoms that are raised or depressed, say to him in whose Hands they are, to dispose of them as he pleases, Why

Potter Power over the Clay of the fame Lump, to make this a Vessel of Honour, and that of Dishonour h?

22 But what hast thou to say, O Man of Judea, if God willing to shew his Wrath, and have his Power taken notice of in his Execution of it, did with much long-suffering i bear with the

shall the thing formed fay to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the fame lump to make one veffel unto honour, and another unto dishonour?

22What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the

made up of the Gentiles, who together were from thence-forwards to be the People of God in the room of the Jewish Nation, now cast off, as appears by ver. 24. The Sense of which Verses is this: "How darest thou, O Man, to call God to account, and question his Justice in casting off his ancient People the Jews; what if God willing to punish that sinful People, and to do it so as to have his Power known, and taken notice of in the doing of it. (For why might he not raise them to that Purpose as well as he did Pharaoh and his Egyptians); what, I say, if God bore with them a long time, even after they had deserved his the Wrath as he did with Pharaoh, that his Hand might be the

Wrath, as he did with *Pharaob*, that his Hand might be the more eminently visible in their Destruction? And that also at the same time he might with the more Glory make known to be Cardness and Market also continued.

"his Goodness and Mercy to the Gentiles, whom, according to his Purpose, he was in a Readiness to receive into the glorious

"State of being his People under the Gospel."

21 h Vessel unto Honour, and Vessel unto Dishonour, signifies a thing designed by the Maker to an honourable or dishonourable Use: Now why it may not design Nations as well as Persons, and Honour and Prosperity in this World, as well as eternal Happiness and Glory, or Misery and Punishment in the World to come, I do not see. In common Reason this significant Expression ought to follow the Sense of the Context: And I see no peculiar Privilege it hath to wrest and turn the visible Meaning of the Place to something remote from the Subject in hand. I am sure no such Authority it has from such an appropriated Sense settled in sacred Scripture. This were enough to clear the Apostle's Sense in these Words, were there nothing else; but Jer. xviii. 6, 7. from whence this Instance of a Potter is taken, shews them to have a temporal Sense, and to relate to the Nation of the Jews.

22 Endured with much long-suffering. Immediately after the Instance of Pharaoh, whom God said he raised up to shew his

vessels of wrath fitted to destruction:

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finful Nation of the Jews, even when they were proper Objects of that Wrath, fit to have it poured out upon them in their

Power in him, ver. 17. 'tis subjoin'd, ver. 18. and whom he will he hardeneth, plainly with reference to the Story of Pharaoh, who is faid to harden himself, and whom God is faid to harden, as may be seen Exod. vii. 3, 22, 23. and viii. 15, 32. and ix. 7, 12, 34. and x. 1, 20, 27. and xi. 9, 10. and xiv. 5. What God's Part in hardening is, is contained in these Words, endured with much long-fuffering. God fends Moses to Pharaoh with Signs; Pharaoh's Magicians do the like, and so he is not prevailed with. God fends Plagues; whilst the Plague is upon him, he is mollified, and promiles to let the People go: But as foon as God takes off the Plague, he returns to his Obstinacy, and refuses, and thus over and over again; God's being intreated by him to withdraw the Severity of his Hand, his gracious Compliance with Pharach's Defire to have the Punishment removed, was what God did in the Case, and this was all Goodness and Bounty: But Pharaoh and his People made that ill Use of his Forbearance and Long-suffering, as still to harden themselves the more for God's Mercy and Gentleness to them, till they bring on themselves exemplary Destruction from the visible Power and Hand of God employ'd in it. This Carriage of theirs God foresaw, and so made use of their obstinate, perverse Temper for his own Glory, as he himself declares, Exod. vii. 3 _____ 5. and viii. 18. and ix. 14, 16. The Apostle, by the Instance of a Potter's Power over his Clay, having demonstrated, that God by his Dominion and Sovereignty, had a Right to fet up or pull down what Nation he pleased; and might, without any Injustice, take one Race into his particular Favour to be his peculiar People, or reject them, as he thought fit, does in this Verle apply it to the Subject in hand, (viz.) the casting off of the Jewish Nation, whereof he speaks here in Terms that plainly make a Parallel between this and his dealing with the Egyptians, mentioned ver. 17. and therefore that Story will best explain this Verse, that thence will receive its full Light. For it feems a somewhat strange fort of Reasoning, to tay, God to shew his Wrath, endured with much Long-suffering those who deserved his Wrath, and were fit for Destruction. he that will read in Exodus, God's dealing with Pharaoh and the Egyptians, and how God passed over Provocation upon Provocation, and patiently endured those who by their first Refusal, nay by their former Cruelty and Oppression of the Israelites, deserved his Wrath, and were fitted for Destruction, that in a more fignal Vengeance on the Egyptians, and glorious Deliverance of the Israelites. he might shew his Power, and make himself be taken notice of, will eafily fee the strong and easy Sense of this and the following Verfe.

23 their Destruction; That k he might make known the Riches of his Glory on those whom, being Objects of his Mercy, he had before prepared to

24 Glory? Even us Christians, whom he hath also called, not only of the Jews,

23 And that he might make known the riches of his glory on the veffels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the

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23 k Kai wa, And that: The Vulgate has not And, and there are Greek MSS. that justify that Omission, as well as the Sense of the Place, which is diffurb'd by the Conjunction And. For with that reading it runs thus; And God, that he might make known the Riches of his Glory, &c. A learned Paraphrast, both against the Grammar and Sense of the place, by his own Authority adds, shew'd mercy, where the facred Scripture is filent, and fays no fuch Thing; by which way we may make it fay any Thing. If a Verb were to be inferted here, 'tis evident it must some way or other answer to endured in the foregoing Verse; but such an one will not be easy to be found that will suit here. And indeed there is no need of it; for and being left out, the Sense, suitable to St. Paul's Argument, here runs plainly and smoothly thus; What have you Jews to complain of, for God's rejecting you from being any longer his People, and giving you up to be over-run and subjected by the Gentiles, and his taking them in to be his People in your room? He has as much Power over the Nations of the Earth, to make some of them mighty and flourishing, and others mean and weak, as a Potter has over his Clay, to make what Sort of Vessels be pleases of any Part of it. This you cannot deny. God might from the beginning have made you a small, neglected People: But be did not; be made you the Posterity of Jacob, a greater and mightier People than the Posterity of his elder Brother Efau; and made you also bis own People, plentifully provided for in the Land of Promise. Nay, when your frequent Revolts and repeated Provocations had made you fit for Destruction, he with Long-suffering forbore you, that now, under the Gospel, executing his Wrath on you, he might manifest his Glory on us whom he hath called to be his People, consisting of a small Remnant of Jews, and of Converts out of the Gentiles, whom he had prepared for this Glory, as he had foretold by the Prophets Holea and Isaiah. This is plainly St. Paul's Meaning, That God dealt as is described, ver. 22. with the Jews, that he might manifest his Glory on the Gentiles; for fo he declares over and over again, chap. xi. ver. 11, 12, 15, 19, 28, 30.

1 Make known the Riches of his Glory on the Vessels of Mercy. St. Paul, in a parallel place, Col. i. has so fully explain'd these Words, that he that will read ver. 17. of that Chapter with the Context there, can be in no manner of doubt what St. Paul means

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th the means Jews only, but also of the Gentiles.

25 As he faith also in Osee, I will call them my people which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the fand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righte-

but also of the Gentiles, as he hath de- 25 clared in Ofee: I will call them my People, who were not my People, and ber beloved, who was not beloved. And 26 it shall come to pass, that in the Place where it was said unto them. Te are not my People; there shall they be called, the Children of the living God: Isaiah crieth also concerning Israel: 27 Though the Number of the Children of Israel be as the Sand of the Sea, yet it is but m a remnant that shall be saved. For the Lord finishing and contracting 28 the Account in Righteousness, shall make a short or small Remainder " in the Earth. And as Isaiah said before, Unless the 29 Lord of Hosts had left us a Seed o, we had been as Sodom, and been made like unto Gomorrah, we had utterly been extirpated. What then remains to be 30 faid but this? That the Gentiles, who fought not after Righteousness, have obtain'd the Righteousness which is by Faith, and thereby are become the Yy People

27 m But a remnant. There needs no more but to read the Text to fee this to be the meaning.

29 . A feed, Ifaiab i. 9. The Words are, a very small rem-

nant.

²⁸ n Λόγον Συντε]μημένον ποιήσει; Shall make a contracted or little Account, or Overplus; a Metaphor taken from an Account wherein the matter is fo ordered, that the overplus or remainder standing still upon the Account, is very little.

- If rael, who followed the Law, which contained the Rule of Righteoufness, have not attained to that Law whereby Righteoufness is to be attained, i. e. have not received the Gospel p, and so are not the People of God.
- 32 How came they to miss it? Because they sought not to attain it by Faith; but as if it were to be obtained by the
- Messiah was a Stumbling-block to them 4; and at that they stumbled, as it is writted, Behold I lay in Sion a Stumbling-block, and a Rock of Offence, and whosever believeth in him shall
- I not be asbamed. Brethren, my hearty Desire and Prayer to God for Israel
- a is, that they may be faved. For I bear them witness, that they are zealous and as they think for God and his Law; but their Zeal is not guided by
- 3 true Knowledge: For they being ignorant of the Righteousness that is of God, viz. that Righteousness which he graciously bestows and accepts of; and

oulnels which is of faith.

31 But Ifrael which followed after the law of righteoufness, hath not attained to the law of righteoufness.

32 Wherefore? because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone.

33 As it is written, Behold, I lay in Sion a flumbling stone, and rock of offence: and whosever believeth on him shall not be assumed.

I Brethren, my heart's defire and prayer to God for Ifrael is, that they might be faved. 5

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z For I bear them record, that they have a zeal of God, but not according to know-ledge.

3 For they being ignorant of God's righte-

31 P See Chap. x. 3. & xi. 6, 7. The Apostle's design in this and the following Chapter, is to shew the Reason why the Jews were cast off from being the People of God, and the Gentiles admitted. From whence it follows, that by attaining to Righteoufness, and to the Law of Righteousness here, is meant not attaining to the Righteousness which puts particular Persons into the Rate of Justification and Salvation; but the acceptance of that Law, the profelfion of that Religion wherein that Righteoufacts is exhibited; which protession of that which is now the only true Religion, and owning ourselves under that Law which is now solely the Law of God, puts any collective Body of Men into the State of being the People of God. For every one of the Jews and Gentiles that attained to the Law of Righteoufnefs, or to Righteoufnefs in the Sente St. Paul fpeaks here, i, e. became a Professor of the Christian Religion, did not attain to eternal Salvation. In the fame Senie must Chap. x. 3. and xi. 7, 8. be understood.

33 9 See 1 Cor. i. 23.

2" This their Zeal for God, fee described, Ads xxi. 27 - 31. and xxii. 3.

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ousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Mofes describeth the righteousness which is of the law, that the man which doth those things, shall live by them.

6 But the righteoufness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.)

7 Or, Who shall defeend into the deep? (that is, to bring Christ up again from the dead.)

8 But what faith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach.

and going about to establish a Righteoutness of their own, which they feek for in their own Performances, have not brought themselves to submit to the Law of the Gospel, wherein the Righteousness of God, i. e. Righteousness by Faith, is offered. For the 4 end of the Law ' was to bring Men to Christ, that by believing in him every one that did so might be justified by Faith; For Moses describeth the Righ- 5 teousness that was to be had by the Law thus: That the Man which doth the Things required in the Law, shall bave Life thereby. But the Righteouf- 6 ness which is of Faith speaketh after this manner: Say not in thine Heart, who shall ascend into Heaven? that is, to bring down the Meffiah from thence, whom we expect personally here on Earth to deliver us ? Or who shall descend 7 into the Deep, i. e. to bring up Christ again from the Dead to be our Saviout? You mistake the Deliverance you expect by the Meffiah, there needs not the fetching him from the other World to be present with you: The 8 Deliverance by him is a Deliverance from Sin, that you may be made righteous by Faith in him; and that speaks thus; The Word is night bee, even in thy Mouth, and in thy Heart; that is, the Word of Faith, or the Doctrine of the Gospel which we preach, viz. Y 7 2

4 'See Gal. iii. 24.

⁸ St. Paul had told them, ver. 4. That the End of the Law was to bring them to Life by Faith in Christ, that they might be justified, and so be saved. To convince them of this, he brings three Verses out of the Book of the Law itself, declaring that the way to Life was by hearkening to that Word which was ready in their Mouth and in their Heart, and that therefore they

9 If then shalt confess with thy Month, i. e. openly own Jesus the Lord, i. e. Jesus to be the Messiah, thy Lord, and shalt believe in thy Heart, that God hath raised him from the Dead, totherwise he cannot be believed to be the Messiah, thou shalt be saved. 'Twas

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

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had no reason to reject Jesus the Christ, because he died and was now removed into Heaven, and was remote from them; their very Law proposed Life to them by something nigh them, that might lead them to their Deliverer: By Words and Doctrines that might be always at hand, in their Mouths, and in their Hearts, and so lead them to Christ, i. e. to that Faith in him which the Apostle preached to them. I submit to the attentive Reader, whether this

be not the Meaning of this place.

o" The Expectation of the Jews was, that the Messiah, who was promised them, was to be their Deliverer; and so far they were in the right. But that which they expected to be deliver'd from, at his appearing, was the Power and Dominion of Strangers. When our Saviour came, their reckoning was up; and the Miracles which Jesus did, concurr'd to persuade them that it was he: But his obscure Birth and mean Appearance suited not with that Power and Splendor they had fancied to themselves he should come in. This with his denouncing to them the Ruin of their Temple and State at hand, fet the Rulers against him, and held the Body of the Jews in suspence till his Crucifixion; and that gave a full Turn of their Minds from him. They had figured him a mighty Prince at the Head of their Nation, fetting them free from all foreign Power, and themselves at Ease, and happy under his glorious Reign. But when at the Passover the whole People were Witnesses of his Death, they gave up all Thought of Deliverance by him. He was gone, they faw him no more, and 'twas past doubt a dead Man could not be the Messiah or Deliverer, even of those who believed him. 'Tis against these Prejudices that what St. Paul fays in this and the three preceding Verses seems directed, wherein he teaches them, that there was no need to fetch the Melfiah out of Heaven, or out of the Grave, and bring him personally among them. For the Deliverance he was to work for them, the Salvation by him was Salvation from Sin, and Condemnation for that; and that was to be had by barely believing and owning him to be the Messiah their King, and that he was railed from the Dead: by this they would be faved without his personal Presence among it

* Raifed bim from the Dead. The Doctrine of the Lord Jesus being raifed from the Dead, is certainly one of the most fundamen-

no For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

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11 For the scripture faith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the fame Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be fa-

14 How then shall they call on him, in whom they have not not for nothing that Mofes in the Place 10 above-cited mentioned both Heart and Mouth, there is use of both in the For with the Heart Man believeth unto Righteouiness, and with the Mouth Confession y is made unto For the Scripture faith, 11 whosoever believeth on him shall not be ashamed, shall not repent his having believed, and owning it. The Scripture faith whosever, for in this Case 12 there is no Distinction of Jew and Gentile. For it is he the same who is Lord of them all, and is abundantly bountiful to all that call upon him. For whosoever shall call 2 upon his 13 Name shall be faved. But how shall 14 they call upon him on whom they have

tal Articles of the Christian Religion; but yet there sems another Reason why St. Paul here annexes Salvation to the Belief of it, which may be found, ver. 7. where he teaches, that it was not necessary for their Salvation, that they should have Christ out of his Grave personally present amongst them; and here he gives them the Reason, because if they did but own him for their Lord, and believe that he was raised, that sufficed, they should be saved.

10 y Believing and an open avowed Profession of the Gospel, are

required by our Saviour, Mark xvi. 16.

13 2 Whoever hath with Care look'd into St. Paul's Writings, must own him to be a close Reasoner that argues to the Point; and therefore if in the three preceding Verses he requires an open Profession of the Gospel, I cannot but think that all that call upon him, ver. 12. fignifies all that are open professed Christians; and if this be the Meaning of calling upon him, ver. 12. it is plain it must be the Meaning of calling upon his Name, ver, 13. a Phrase not very remote from naming his Name, which is used by St. Paul for professing Christianity. 2 Tim. ii. 19. If the Meaning of the Prophet Joel, from whom these Words be taken, be urged, I shall only fay, that it will be an ill Rule for interpreting St. Paul, to tie up his Use of any Text he brings out of the Old Testament, to that which is taken to be the Meaning of it there. We need go no farther for an Example than the 6, 7, 8, Verles of this Chapter, which I defire any one to read as they fland, Deut. 30. 11-14. and fee whether St. Paul uses them here in the same Sense.

not believed? And how shall they believe on him of whom they have not heard? And how shall they hear with-

preach except they be sent *? As it is written, How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good

16 Things? But though there be Messengers sent from God to preach the Gospel, yet it is not to be expected that all should receive and obey it b. For Isaiab hath foretold that they should

believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the seet of them that preach the gospel of peace, and bring glad tidings of good things?

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16 But they have not all obeyed the gospel. For Esaias saith, Lord,

possibly he can, in the Minds and fair Esteem of his Brethren the Jews; may not therefore this, with the two foregoing Verses, be understood as an Apology to them for professing himself an Aposse of the Gentiles, as he does by the Tenor of this Epistle, and in the next Chapter in Words at length, ver. 13. In this Chapter ver. 12. he had shewed that both Jews and Greeks or Gentiles were to be saved only by receiving the Gospel of Christ. And if so, it was necessary that somebody should be sent to teach it them, and therefore the Jews had no reason to be angry with any that was sent on that Employment.

16 But they have not all obeyed. This feems an Objection of the Jews to what St. Paul had faid, which he answers in this and the following Verse. The Objection and Answer seems to stand thus: You tell us that you are fent from God to preach the Gospel; If it be so, how comes it that all that have heard, have not received and obeyed? and fince, according to what you would infinuate, the Messengers of good Tidings (which is the Import of Evangil in Greek, and Gospel in English) were so welcome to them? To this he answers out of Isaiah, that the Messengers sent from God were not believed by all. But from those Words of Isaiah, he draws an Inference to confirm the Argument he was upon, viz. that Salvation cometh by hearing and believing the Word of God. He had laid it down, ver. 8. that it was by their having faux mique, the Word of Faith, nigh them or present with them, and not by the bodily Presence of their Deliverer amongst them, that they were to be faved. This paux, Word, he tells them, wer. 17. is by preaching brought to be actually prefent with them and the Gentiles; so that it was their own Fault if they believed it not to Salvation.

who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I fay, have they not heard? yes verily, their found went into all the earth, and their words unto the ends of the world.

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19 But I fay, Did not Ifrael know? First Mofes faith, I will provoke you to jealoufy by them that are no people, and by a foolish nation I will anger you.

bold, and faith, I was found of them that fought me not; I was made manifest unto them that asked not after me?

21 But to Ifrael he faith, All day long I have firetched forth my hands unto a difobedient and gainfaying people.

not, faying, Lord who hath believed our Report? That which we may learn 17 from thence is, that Faith cometh by hearing, and hearing from the Word of God, i. e. the Revelation of the Gospel in the Writings of the Sacred Scriptures, communicated by those whom God fends as Preachers thereof, to those who are ignorant of it; and there is no need that Christ should be brought down from Heaven, to be personally with you, to be your Saviour. 18 It is enough that both Fews and Gentiles have heard of him by Meffengers, whose Voice is gone out into the whole Earth, and Words unto the Ends of the World far beyond the Bound of Judea.

But I ask, did not Israel know 19 this, that the Gentiles were to be taken in and made the People of God? First Moses tells it them from God, who says, I will provoke you to Jealousy by them who are no People; and by a foolish Nation I will anger you. But Isaiah 20 declares it yet much plainer in these Words, I was found of them that sought me not; I was made manifest to them that asked not after me. And to 21 Israel, to shew their Refusal, he saith, All Day long have I stretched forth my Hands unto a disobedient and gain-saying People.

feems to suppose a Reasoning of the Jews to this Purpose, vix. That they did not deserve to be cast off, because they did not know that the Gentiles were to be admitted, and so might be excused if they did not embrace a Religion wherein they were to mix with the Gentiles; and to this he answers in the following Verses.

SECT. IX.

CHAP. XI. 1-36.

CONTENTS.

THE Apostle in this Chapter goes on to shew the future State of the Jews and Gentiles, in respect of Christianity, viz. That though the Nation of the Jews were for their Unbelief rejected, and the Gentiles taken in their room to be the People of God, yet there was a few of the Jews that believed in Christ, and so a small Remnant of them continued to be God's People, being incorporated with the converted Gentiles into the Christian Church. But they shall, the whole Nation of them, when the Fulness of the Gentiles is come in, be converted to the Gospel, and again be restored to be the People of God.

The Apostle takes occasion also from God's having rejected the Jews, to warn the Gentile Converts, that they take heed: Since if God cast off his ancient People the Jews for their Unbelief, the Gentiles could not expect to be preserved. if they apostatized from the Faith, and kept not firm in their

Obedience to the Gospel.

PARAPHRASE.

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I Say then, Has d God wholly cast away his People the Jews from being his People? by no means. For I my felf am an Israelite, of the Seed of Abraham, of the Tribe of Benja-2 min. God hath not utterly cast off his People whom he formerly owned e with so peculiar a Respect. Know ye not what the Scripture faith concerning Elias? How he complain'd to the God of Israel in these Words:

Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the feed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his People which he foreknew. Wot ye not what the scripture faith of Elias? how he maketh intercession to God against Israel, faying,

Lord,

t d This is a Question in the Person of a Jew, who made the Objections in the foregoing Chapter, and continues on to object

^{2 .} See Chap. viii. 29.

3 Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they feek my life.

4 But what faith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

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5 Even fo then at this prefent time also there is a remnant according to the election of Grace.

6 And if by Grace, then is it no more of Lord, they have killed thy Prophets, 3 and have digged down thine Altars, and of all that worshipped thee, I alone am left, and they seek my Life also. But what saith the Answer of God to 4 him? I have reserved to myself seven thousand Men, who have not howed the Knee to Baal s, i.e. have not been guilty of Idolatry. Even so at this 5 Time also there is a Remnant reserved and segregrated by the Favour and free Choice of God. Which Reservation of a Remnant, if it be by Grace and Favour, it is not of Works s, for Z z

4 f Baal and Baalim was the name whereby the false Gods and Idols which the Heathens worshipped were fignified in facred Scripture: See Tudges vi 11 Holes in 2

ture; fee Judges xi. 11 13. Hof. xi. 2.
6 8 It is not of Works. This exclusion of Works, feems to be mistaken by those who extend it to all manner of difference in the Persons chosen, from those that were rejected; for such a choice as that excludes not Grace in the Chuser, but Merit in the Chosen. For it is plain that by Works here St. Paul means Merit, as is evident also from Chap. iv. 2-4. The Law required compleat perfect Obedience: He that performed that, had a right to the Reward; but he that failed and came short of that, had by the Law no right to any thing but Death. And so the Jews being all Sinners, God might without injustice have cast them all off; none of them could plead a right to his Favour. If therefore he chose out and referved any, it was of meer Grace, tho' in his Choice he preferr'd those who were the best disposed and most inclined to his Service. A whole Province revolts from their Prince, and take Arms against him; He resolves to pardon some of them. This is a purpose of Grace. He reduces them under his Power, and then chuses out of them as Vessels of Mercy, those that he finds least infected with Malice, Obstinacy and Rebellion. This Choice neither voids nor abates his purpose of Grace, that stands firm ; but only executes it fo as may best comport with his Wisdom and Goodnels. And indeed without some Regard to a Difference in the things taken from those that are left, I do not see how it can be called Choice. An handful of Pebbles, for Example, may be taken out of a Heap; they are taken and separated indeed from the rest, but if it be without any regard to any Difference in them from others rejected, I doubt whether any body can call them chosen.

then Grace would not be Grace. But if it were of Works then it is not Grace: For then Work would not be Work, i. e. Work gives a Right, Grace bestows the Favour where there is no Right to it; so that what is conferr'd by the one, cannot be ascrib'd to

7 the other. How is it then? Even thus; Israel, or the Nation of the Jews, obtained not what it seeks h; but the Election h, or that Part which was to remain God's Elect chosen People, obtained it, but the rest of them were blinded h. According as it is written h.

8 God bath given them the Spirit of Slumber; Eyes that they should not see, and Ears that they should not bear, unto this

9 Day. And David faith m, Let their Table be made a Snare, and a Trap, and a Stumbling-block, and a Recompense

10 unto them: Let their Eyes be darkned, that they may not see, and how down 11 their Back alway. What then, do I say, works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work.

7 What then? Ifrael hath not obtained that which he feeketh for; but the election hath obtained it, and the rest were blinded:

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not fee, and ears that they should not hear, unto this day.

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9 And David faith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.

to Let their eyes be darkned, that they may not fee, and bow down their back alway.

11 I fay then, Have

That Righteousness whereby it was to continue the People of God; see ch. in. 31. It may be observed, that St. Pane's Discourse being of the National Privilege of continuing the People of God, he speaks here, and all along of the Jews in the collective term Israel. And so likewise the Remnant, which were to remain his People, and incorporate with the Convert Gentiles, into one Body of Christians, owning the Dominion of the one true God, in the Kingdom he had set up under his Son, and owned by God for his People, he calls the Klestion.

*Election, a collective Appellation for the Part elected, which in other places he calls Remnant. This Remnant or Election, call it by which name you please, were those who sought Righteousness by Faith in Christ, and not by the Deeds of the Law, and so became the People of God, that People which he had chosen to be

his.

Blinded, see 2 Cor. iii. 13-16.

^{8 1} Written, Ifa. xxix. 10. & vi. 9, 10.

^{9 &}quot; Saith, Pfal. lxix. 22, 23.

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they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulnes?

Gentiles, in as much as I am the Apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might fave some of them.

is For if the casting away of them be the reconciling of the world; what shall the receiving of them be, but life from the dead?

16 For if the firstfruit be holy, the lump is also hely: and if the fay that they have fo stumbled as to be fallen past Recovery? By no means: But this I fay, that by their Fall, by their Rejection for refusing " the Gospel, the Privilege of becoming the People of God, by receiving the Doctrine of Salvation, is come to the Gentiles, to provoke the Jews to Jealousy. Now if the Fall of the Jews hath been 12 to the enriching of the rest of the World. and their Damage and Advantage to the Gentiles, by letting them into the Church, how much more shall their Completion be fo, when their whole Nation shall be restored? This I say to 13 you Gentiles, forasmuch as being Apostle of the Gentiles, I magnify o mine Office: If by any means I may 14 provoke to Emulation the Jews, who are my own Flesh and Blood, and bring some of them into the Way of Salvation. For if the casting them off be 15 a Means of reconciling the World, what shall their Restoration be, when they are taken again into Favour, but as it were Life from the Dead, which is to all Mankind of all Nations? For if the First-fruits p be holy 9 and 16 accepted, the whole Product of the Year is holy, and will be accepted. Zzz And

11 " That this is the meaning of Fall here, fee Ads xiii. 46.

13 ° St. Paul magnified his Office of Apostle of the Gentiles, not only by preaching the Gospel to the Gentiles, but in affuring them faither, as he does, ver. 12. that when the Nation of the Jews shall be restored, the Fulness of the Gentiles shall also come

16 P These Allusions the Apostle makes use of here, to shew that the Patriarchs, the Root of the Jewish Nation, being accepted by God; and the sew Jewish Converts which at first enter'd into the Christian Church, being also accepted by God, as it were first Fruits or Pledges, that God will in due Time admit the whole Nation of the Jews into his visible Church, to be his peculiar People again.

any Thing hath an Appropriation to God.

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And if Abraham, Isaac and Jacob, from whom the Jewish Nation had their Original, were holy, the Branches also that iprang from this Root are holy.

17 If then some of the natural Branches were broken off: If some of the fews, of the Stock of Israel, were broken off and rejected, and thou, a Heathen of the wild Gentile Race, were taken in, and ingrafted into the Church of God

18 in their Room; and there partakest of the Blessings promised to Abraham and his Seed, be not so conceited of thyself, as to shew any Disrespect to the Jews. If any such Vanity possessing thou hast in being a Christian, is derived to thee from the Promise made to Abraham and his Seed; but nothing accrues to Abraham or his Race by any Thing derived from thee. Thou wilt

perhaps fay, the Jews were rejected to make Way for me. Well let it be fo; But remember that 'twas because of Unbelief that they were broken off, and that 'tis by Faith alone that thou hast obtained, and must keep thy present Station. This ought to be a Warning to thee, not to have any haughty Conceit of thyself, but with

haughty Conceit of thyself, but with Modesty to sear. For it God spared not the Seed of Abraham, but cast off even the Children of Israel for their Unbelief, he will certainly not spare thee, if thou art guilty of the like Mis-

root be holy, fo are the branches.

17 And if some of the branches be broken off, and thou being a wild olive-tree; were graffed in amongst them, and with them partakest of the root and fatness of the olivetree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but

the root thee.

19 Thou wilt fay then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

18 Booft not against the Branches. Tho' the great Fault that most disorder'd the Church, and principally exercis'd the Apostle's Care in this Epistle, was from the Fows pressing the Necessity of I.gal Observances, and not brooking that the Gentiles, tho' Converts to Christianity, should be admitted into their Communion, without being circumcised: Yet it is plain from this Verse, as also ch. xiv. 3, 10. that the Convert Gentiles were not wholly without fault on their side, in treating the Jews with Disesteem and Contempt. To this also, as it comes in his Way, he applies sit Remedies, particularly in this Chapter, and ch. xiv.

carriage.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

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23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou were cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be graffed into their own olive-tree?

brethren, that ye should be ignorant of this my-stery (lest ye should be wife in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in.

26 And fo all Iirael

Mind therefore the Benigni- 22 carriage. ty and Rigor of God; Rigor to them that stumbled at the Gospel and fell, but Benignity to thee, if thou continue within the Sphere of his Benignity, i.e. in the Faith by which thou partakest of the Privilege of being one of his People: Otherwise even thou also shalt be cut off. And the Jews also, 23 it they continue not in Unbelief, shall be again grafted into the Stock of Abraham, and be re-established the People of God. For however they are now scattered, and under Subjection to Strangers, God is able to collect them again into one Body, make them his People, and fet them in a flourishing Condition in their own Land '. For 24 if you who are Heathens by Birth, and not of the promised Seed, were, when you had neither Claim nor Inclination to it, brought into the Church, and made the People of God; how much more shall those who are the Posterity and Descendents of him to whom the Promife was made, be restored to the State which the Promise vested in that Family? For to prevent your being 25 conceited of yourselves, my Brethren, let me make known to you, which has yet been undiscovered to the World, (viz.) that the Blindness which has fallen upon part of Ifrael, shall remain upon them but till the Time be come wherein the whole Gentile World shall enter into the Church, and make protession of Christianity. And so all 26 Ifrael

fhall be a flourishing Nation again, feems to import, that the Jews shall be a flourishing Nation again, professing Christianity in the Land of Promise, for that is to be re-instated again in the Promise made to Abraham, Isaac and Jacob. This St. Paul might, for good Reasons, be with-held from speaking out here: But in the Prophets there are very plain Intimations of it.

25 Hogewas, The Fulness of the Jews, ver. 12. is the whole Body

Israel shall be converted to the Christian Faith, and the whole Nation become the People of God: As it is written, There shall come out of Ston the Deliverer, and shall turn away

27 Ungodliness from Jacob. For this is my Covenant to them, when I shall

28 take away * their Sins. They are indeed at present Strangers to the Gofpel, and so are in the State of Enemies, but this is for your sakes: Their Fall and Lossis your enriching, you having obtain'd Admittance through their being cast out: But yet they being withshall be faved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their

28 As concerning the gospel, they are enemies for your sake, but

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Body of the Jewish Nation professing Christianity; And therefore here majoria view it with, The Fulness of the Gentiles, must be the whole Body of the Gentiles professing Christianity. And this ver. 15. seems to teach. For the Resurrection is of all.

26th Endiquerai, Shall be faved. 'Tis plain that the Salvation that St. Paul in this Discourse concerning the Nation of the Jews, and the Gentile World in gross, speaks of, is not eternal Happiness in Heaven, but he means by it the Profession of the true Religion here on Earth. Whether it be that that is as far as Corporations or Bodies Politick can go, towards the Attainment of eternal Salvation, I will not enquire. But this is evident, that being saved, is used by the Apostle here in this Sense. That all the Jewish Nation may become the People of God again, by taking up the Christian Protession, may be easily conceived. But that every Person of such a Christian Nation, shall attain eternal Salvation in Heaven, I think no body can imagine to be here intended.

27 Take and 2y, i. e. Forgive their Sins, and take away the

Punishment they lie under for them.

28 'Exβροl, Enemies, fignifies Strangers or Aliens, i. e. such as are no longer the People of God. For they are called Enemies in opposition to Reloved; in this very Verse. And the Reason given why they are Enemies, makes it plain, that this is the Sense, (viz.) For the Gentiles sake, i. e. They are rejected from being the People of God, that you Gentiles may be taken in to be the People of God in their room, ver. 30. The same Signification has expool, Enemies, ch. v. 10. nal suaryearon experient the Gospel-Enemies, i. e. all those who not embracing the Gospel, not receiving Christ for their King and Lord, are Aliens from the Kingdom of God, and all such Aliens are called expool, Enemies. And so indeed were the Jews now: But yet they were nal enably dynance, as souching the Election, beloved, i. e. were not actually within

as touching the election, they are beloved for the fathers fakes.

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29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32For God hath concluded them ail in un-

in the Election that God made of Abraham, Isaac, and Jacob, and their Posterity, to be his People, are still his beloved People, for Abraham, Isaac and Jacob's fake, from whom they are descended. For the Favours that 29 God shew'd those their Fathers, in calling them and their Posterity to be his People, he doth not repent of; but his Promise, that they shall be his People, shall stand good 2. For as you 30 the Gentiles formerly flood out, and were not the People of God, but yet have now obtained Mercy, fo as to be taken in through the standing out of the Jews, who submit not to the Gospel 2: Even so they now have 31 stood out by reason of your being in Mercy admitted, that they also through the Mercy you have received, may again hereafter be admitted. For God 32 hath put up together in a State of Revolt from their Allegiance b to him, as it were in one Fold, all Men, both Tews

within the Kingdom of God his People, but were within the Election, which God had made of Abraham, Isaac and Jacob, and their Posterity to be his People, and so God had still Intentions of Kindness to them for their Father's fake, to make them again his People.

20 2 So God's Repenting is explain'd, Numb. xxiii. 19-24. 30 2 See Alts xiii. 46.

32 "Es dreftsuco, la Unbelief. The Unbelief here charged nationally on Jews and Gentiles in their turns, in this and the two preceding Verses, whereby they ceased to be the People of God, was evidently the disowning of his Dominion, whereby they put themselves out of the Kingdom which he had and ought to have in the World, and so were no longer in the State of Subjects, but Aliens and Rebels. A general View of Mankind will lead us into an easier Conception of St. Paul's Doctrine, who all through this Epistle considers the Gentiles, Jews, and Christians, as three distinet Bodies of Men.

God by Creation had no doubt an unquestionable Sovereignty over Mankind, and this was at first acknowledg'd in their Sacrifices and Worship of him. Afterwards they withdrew themselves from

ach as mies in n given (viz.) ng the People

ion has ning the pel, not rom the Enemies.

" ENADY P actually within Jews and Gentiles, that through his Mercy they might all, both Jews and Gentiles, come to be his People, i. e. he hath suffer'd both Jews and Gentiles in their turns not to be his People, that he might bring the whole Body, both of Jews and Gentiles, to be

belief, that he might have mercy upon all.

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their Submission to him, and found out other Gods, whom they worshipped and served. This Revolt from God, and the Consequence of it, God's abandoning them, St. Paul describes, ch. i.

18_ -32. In this State of Revolt from God were the Nations of the Earth in the times of Abraham. And then Abraham, Isaac and Jacob, and their Posterity the Israelites, upon God's gracious Call, return'd to their Allegiance to their ancient and rightful King and Sovereign, own the one invisible God, Creator of Heaven and Earth, for their God, and so become his People again, to whom he, as to his peculiar People, gave a Law. And thus remain'd the Distinction between Jews and Gentiles, i.e. the Nations, as the Word fignifies, till the Time of the Messiah, and then the Jews ceased to be the people of God, not by a direct Renouncing the God of Ifrael, and taking to themselves other false Gods whom they worshipped: but by opposing and rejecting the Kingdom of God, which he purpos'd at that time to fet up with new Laws and Institutions, and to a more glorious and spiritual purpose under his Son Jesus Christ: Him God fent to them, and him the Nation of the Jews refus'd to receive as their Lord and Ruler, tho' he was their promifed King and Deliverer, answering all the Prophecies and Types of him, and evidencing his Mission by his Miracles. By this Rebellion against him, into whose Hand God had committed the Rule of his Kingdom, and appointed Lord over all Things, the Jews turn'd themselves out of the Kingdom of God, and ceas'd to be his People, who had now no other People but those who receiv'd and obey'd his Son as their Lord and Ruler. This was the antibera, Unbelief, here spoken of. And I would be glad to know any other Sense of Believing or Unbelief, wherein it can be nationally attributed to a People (as visibly here it is) whereby they shall cease, or come to be the People of God, or visible Subjects of his Kingdom here on Earth. Indeed to enjoy Life and Estate in this, as well as other Kingdoms, not only the owning of the Prince, and the Authority of his Laws, but also Obedience to them is required. For a Jew might own the Authority of God, and his Law given by Moses, and so be a true Subject, and as much a Member of the Commonwealth of Ifrael, as any one in it, and yet forfeit his Life by Dilobedience to the Law. And a Christian may own the Authority of Jesus Christ, and of the Gospel, and yet forseit eternal Life by his Disbedience to the Precepts of it, as may be seen, ch. vii. 8, 9.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

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34 For who hath known the mind of the Lord, or who hath been his counseller?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom beglory forever. Amen.

his People. O the Depth of the Riches 33 of the Wisdom and Knowledge of God .! How unfearchable are his Judgments, and his Ways not to be traced. For who hath known the Mind of 34 the Lord? Or who hath fat in Counfel with him? Or who hath been be- 35 fore-hand with him, in bestowing any thing upon him, that God may repay it to him again d? The Thought of any fuch thing is abfurd. For from 36 him all Things have their Being and Original; By him they are all order'd and disposed of, and for him and his Glory they are all made and regulated, to whom be Glory for eyer. Amen.

33 c This emphatical Conclusion seems in a special manner to regard the Jews, whom the Apostle would hereby teach Modesty and Submission to the over-ruling Hand of the all-wise God, whom they are very unsit to call to account for his dealing so favourably with the Gentiles. His Wisdom and Ways are infinitely above their Comprehension, and will they take upon them to advise him what to do? Or is God in their Debt? Let them say for what, and he shall repay it to them. This is a very strong Rebuke to the Jews, but delivered, as we see, in a Way very gentle and inossensive. A Method which the Apostle endeavours every where to observe towards his Nation.

35 d This has a manifest respect to the Jews, who claim'd a Right to be the People of God so far, that St. Paul, ch. ix. 14. finds it necessary to vindicate the Justice of God in the Case, and does here in this Question expose and silence the Folly of any such

Pretence.

SECT. X.

CHAP. XII. 1-21.

CONTENTS.

CT Paul in the End of the foregoing Chapter, with a very J solemn Epiphonema, closes that admirable Evangelical Discourse to the Church at Rome, which had taken up the eleven foregoing Chapters. It was addressed to the two Sorts of Converts, viz. Gentiles and Jews, into which, as into two distinct Bodies, he all along through this Epistle divides all Mankind, and confiders them as so divided into two separate

Corporations.

1. As to the Gentiles, he endeavours to fatisfy them, that tho' they for their Apostacy from God to Idolatry, and the Worship of False Gods, had been abandon'd by God, had lived in Sin and Blindness, without God in the World, Strangers from the Knowledge and Acknowledgment of him, yet that the Mercy of God through Jesus Christ was extended to them, whereby there was a Way now open'd to them to become the People of God. For fince no Man could be faved by his own Righteousness, no not the Jews themselves, by the Deeds of the Law, the only Way to Salvation, both for Jews and Gentiles, was by Faith in Jesus Christ. Nor had the Jews any other Way now to continue themselves the People of God, than by receiving the Gospel, which Way was open'd also to the Geneiles, and they as freely admitted into the Kingdom of God now erected under Jesus Christ, as the Jews, and upon the fole Terms of Believing. So that there was no need at all for the Gentiles to be circumcifed to become Jews, that they might be Partakers of the Benefits of the Gospel.

2. As to the Jews, the Apostle's other great Aim in the foregoing Discourse, is to remove the Offence the Fews took at the Gospel, because the Gentiles were received into the Church as the People of God, and were allowed to be Subjects of the Kingdom of the Messiah. To bring them to a better Temper, he shews them from the sacred Scripture, that they could not be faved by the Deeds of the Law, and therefore the Doctrine of Righteousness by Faith ought not to be fo strange a Thing to them. And as to their being for their Unbelief rejected from being the People of God, and the Gentiles taken in in their Room, he thews plainly, that

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this was foretold them in the Old Testament; and that herein God did them no Injustice. He was Sovereign over all
Mankind, and might chuse whom he would to be his People,
with the same Freedom that he chose the Posterity of Abraham
among all the Nations of the Earth, and of that Race chose
the Descendants of Jacob before those of his Elder Brother
Esam, and that before they had a Being, or were capable of
doing Good or Evil. In all which Discourse of his 'tis plain
the Election spoken of, has for its Object only Nations or
collective Bodies Politick in this World, and not particular
Persons, in reference to their eternal State in the World to
come.

Having thus finished the principal Design of his Writing, he here in this, as is usual with him in all his Epistles, concludes with practical and moral Exhortations, whereof there are several in this Chapter, which we shall take in their Order.

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PARAPHRASE.

1 Beseech you therefore, Brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

TT being so then that you are be- I come the People of God in the room of the Jews, do not ye fail to offer him that Sacrifice that it is reafonable for you to do, I mean your Bodies , not to be flain, but the Lusts thereof being mortified, and the Body cleanfed from the Spots and Blemishes of Sin, will be an acceptable Offering to him, and fuch a way of Worship as becomes a rational Creature, which therefore I befeech you by the Mercies of God to you, who has made you his People, to prefent to him. And be not 2 conformed to the Fashion of this Aaa 2 World:

2 And be not conformed to this world:

1° Your Bodies. There feem to be two Reasons why St. Paul's first Exhortation to them is, to present their Bodies undefiled to God: (1) Because he had before, especially cb. vii. so much insisted on this, that the Body was the great Source from whence Sin arose. (2.) Because the Heathen World, and particularly the Remans, were guilty of those vile Affections which he mentions, cb.

i. 24-27.

World : But be ve transform'd in the tenewing of your Minds s, that you may upon Examination find out, what is the good, the acceptable and perfect Will of God, which now under the Gospel has shewn itself to be in Purity and Holiness of Life: the ritual Observances which he once instituted not being that his good, acceptable and perfect Will which he always intended, they were made only the Types and preparatory Way to this more perfect State under the Gospel 1. 3 For by vertue of that Commission, to be the Apostle of the Gentiles, which by the Favour of God is bestowed on me, I bid every one of you, not to think of himfelf more highly than he ought to think, but to have fober and modest Thoughts of himself, according

but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. (

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3 For I fay, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as

2 To the Pashion of this World ; 64, 20 St. Peter expresses it, not fashioning your selves according to your former Lusts in the time of Ignorance.

of the Gospel to the Gentile State and the Jewish Institution.

Transformed in the renewing of your Minds. The State of the Gentiles is thus described, Eph. iv. 1700-19. As walking in the Vanity of their Minds, barring the Understanding durken'd, being alienated from the Life of God through the Ignorance that is in them ; because of the Blindness of their Hearts, who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with greediness, fulfilling the Lusts of the Flesh and of the Mind. And Col. 1. 21. Alienated and Enemies in their Minds by wicked Works. The renewing therefore of their Minds, or, as he speaks, Eath in in the spirit of their Minds, was the getting into an Estate contrary to what they were in before, (viz.) to take it in the Apostle's own Words; That the Eyes of their Understandings might be enlightened; and that they may put on the new Man, that is renewed in Knowledge after the Image of him that created him; that ye walk as Children of the Light, proving what is acceptable to the Lord, baving no Fellowship with the Works of Barkness: I hat they be not unwife, but understanding what is the Will of the Lord: For this is the Will of God, even your Santissication. That you should abstain from Fornication. That every one of you should know bow to poffefs bis Veffel in Sanctification and Honour, not in the Lusts of Concupiscence, even as the Gentiles that know not God. h In these two first Verses of this Chapter is shewn the Preserence

God hath dealt to every man the measure of faith.

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4 For as we have many members in one body, and all members have not the fame office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophefy according to the proportion of faith:

ing to that Measure of spiritual Gifts in which God has bestowed upon him. For as there are many Members in 4 one and the fame Body, but all the Members are not appointed to the fame Work; So we who are many 5 make all but one Body in Christ, and are all Fellow-Members one of another k. But having according to the o respective Favour that is bestowed upon us, every one of us different Gifts; whether it be Prophecy 1, let us prophely, according to the Proportion of Faith m, or Gift of Interpretation. which is given us, i. e. as far forth as we are enabled by Revelation, and an extraordinary Illumination to underitand and expound it, and no farther:

3 Μέτρου πίσεως. Measure of Faith; some Copies read χάρι λος, of Favour; either of them express the same thing, i. e. Gifts of the Spirit.

5 the fame Simile to the fame purpose, fee I Cor. xii.

61 Prophecy is enumerated in the New Testament among the Gifts of the Spirit, and means either the Interpretation of facred Scripture, and explaining of Prophecies already delivered, or foretelling things to come.

a According to the Proportion of Faith. The Context in this and the three preceding Verles leads us, without any Difficulty, into the Meaning of the Apostle in this Expression, I Cor. xii, and xiv. flew us how apt the new Converts were to be puft up with the feveral Gifts that were bestowed on them; and every one, as in like Cales is usual, forward to magnify his own, and to carry it farther That it is St. Paul's Defign here to than in teality it extended. prevent or regulate fuch Diforder, and to keep every one in the exercifing of his particular Gift within its due Bounds, is evident, in that exhorting them, ver. 3. to a fober Use of their Gifts, ffor 'tis in reference to their spiritual Gifts he speaks in that Verse) he makes the measure of that Sobriety to be that Measure of Faith or spiritual Gift which every one in particular enjoy'd by the Favour of God, i.e. That no one should go beyond that which was given him, and he really had. But befides this, which is very obvious, there is another Passage in that Verse, which, rightly consider'd, strongly inclines this way. I fay, through the Grace that is given unto me, fays St. Paul. He was going to restrain them in the Exercit 7 Or if it be Ministry, let us wait on our Ministring: He that is a Teacher,

S let him take care to teach. He whose Gift is Exhortation, let him be diligent in exhorting: He that give the let him do it liberally, and without the Mixture of any Self-Interest: He that president ", let him do it with Diligence: He that neweth Mercy, let him do it with Chearfulness.

7 Or ministry, let us wait on our ministring; or he that teacheth, on teaching; Ch

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8 Or he that exhorteth, on exhortation: he that giveth, let him do it with fimplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness.

ercise of their distinct spiritual Gifts, and he could not introduce what he was going to fay in the Cafe with a more persuasive Argument than his own Example: " I exhort (fays he) that every one of you, in the exercise and Use of his spiritual Gift, keep within the Bounds and Measure of that Gift which is given him. I myfelf, in giving you this Exhortation, do it by the Grace given anto me; I do it by the Commission and Power given me by "God, and beyond that I do not go." In one that had before declared himfelf an Apostle, such an Expression as this here (if there were not some particular Reason for it) might seem Superfluous, and to some idle, but in this View it has a great Grace and Energy in it. There wants nothing but the Study of St. Paul's Writings to give us a just Admiration of his great Address, and the Skill wherewith all that he says is adapted to the Argument he has in hand: " I (fays he) according to the Grace given me, direct you every one in the Use of your Gifts, which ac-" cording to the Grace given you are different, whether it be the "Gift of Prophecy, to prophefy according to the Proportion or " Measure of that Gift or Revelation that he hath. And let him " not think that because some things are, therefore every thing is " revealed to him." The same Rule concerning the same matter St. Paul gives, Eph. iv. 6. that every Member should act according to the Measure of its own Strength, Power, and Energy; 1 Car. xiv. 29 _____32. may also give light to this place. This therefore is far from fignifying that a Man in interpreting of facred Scripture should explain the Sense according to the System of his particular Sect, which each Party is pleased to call the Analogy of Faith. For this would be to make the Apostle to set that for a Rule of Interpretation, which had not its Being till long after, and is the Product of fallible Men.

The Measure of Faith, ver. 3. and Proportion of Faith, in this Verse, fignifies the same Thing, viz. so much of that particular Gift which God was pleased to bestow on any one.

8 ° Ο προϊξάμενο; He that ruleth, fays our Translation; the Context inclines to the Sense I have taken it in: See Vitringa de Synagog. 1. 2. c. 3.

9 Let love be without diffimulation. Abhor that which is evil, cleave to that which is good.

oned one to another; with brotherly love, in honour preferring one

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business: fervent in spirit; ferving the Lord:

12Rejoicing in hope; patient in tribulation; continuing instant in prayer:

13 Distributing to the necessity of faints; given to hospitality.

14 Bless them which perfecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the fame mind one towards another. Mind not high things, but condescend to men of low estate. Be not wife in your own conceits.

17Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all

avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed

Chearfulness. Let Love be without 9 Diffimulation. Abhor that which is evil, flick to that which is good. Be ro kindly affectioned one towards another with brotherly Love; in Honour preferring one another. Not flothful in 11 Bufiness; but active and vigorous in Mind, directing all to the Service of Christ and the Gospel. Rejoicing in 12 the Hope you have of Heaven and Happiness; patient in Tribulation; frequent and instant in Prayer: Forward 13 to help Christians in Want, according to their Necessities; given to Hofpitality. Bless them who persecute 14 you: Bless and curse not. Rejoice 15 with them that rejoice, and weep with them that weep. Be of the same 16 Mind one towards another. Do not mind only high things; but fuit yourfelves to the mean Condition and low Concerns of Persons beneath you. Be not wife in your own Conceits. Ren- 17 der to no Man Evil for Evil: But take care that your Carriage be fuch as may be approved by all Men. If it is be possible, as much as lieth in you, live peaceably with all Men. Dear- 19 ly beloved, do not avenge yourfelves, but rather leave that to God. For it is written, Vengeance is mine, I will repay it, faith the Lord. Therefore if 20 thine Enemy hunger, feed him; if he thirlt.

thirst, give him Drink; if this prevail on him, thou fubdueft an Enemy, and gainest a Friend; if he persists still in his Enmity, in fo doing thou heapest Coals of Fire on his Head, i. e. exposest him to the Wrath of God, who 21 will be thy Avenger. Be not overcome and prevailed on, by the Evil thou receivest, to retaliate; but endeavour to master the Malice of an Enemy in injuring thee, by a Return of Kindness and good Offices to him.

him ; if he thirst, give him drink: for in fo doing thou shalt heap coals of fire on his

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21 Be not overcome of evil, but overcome evil with good.

SECT. XI.

CHAP. XIII. 1-7.

CONTENTS.

HIS Section contains the Duty of Christians to the Civil Magistrate. For the understanding this right, we must confider these two Things.

1. That these Rules are given to Christians that were Members of a Heathen Commonwealth, to shew them that by being made Christians and Subjects of Christ's Kingdom, they were not by the Freedom of the Gospel exempt from any Ties of Duty or Subjection, which by the Laws of their Country they were in, and ought to observe, to the Government and Magistrates of it, though Heathens, any more than any of their Heathen Subjects. But on the other fide, these Rules did not tie them up any more than any of their Fellow-Citizens, who were not Christians, from any of those due Rights, which by the Law of Nature, or the Constitutions of their Country, belong'd to them. Whatsoever any other of their Fellow-Subjecting in a like Station with them, might do without finning, that they were not abridged of, but might do still being Christians. The Rule here being the fame with that given by St. Paul, 1 Cor. vii. 17. As God has called every one, so let him walk. The Rules of Civil Right and Wrong that he is to walk by, are to him the same they

2. That St. Paul in this Direction to the Romans, does not so much describe the Magistrates that then were in Rome, as ells whence they, and all Magistrates every where, have their

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Authority; and for what End they have it, and should use it. And this he does as becomes his Prudence, to avoid bringing any Imputation on Christians from Heathen Magistrates, especially those insolent and vicious ones of Rome, who could not brook any thing to be told them as their Duty, and fo might be apt to interpret fuch plain Truths laid down in a dogmatical way, into Sauciness, Sedition, or Treason; a Scandal cautiously to be kept off from the Christian Doctrine. Nor does he in what he fays, in the least flatter the Roman Emperor, let it be either Claudius, as some think; or Nero. as others, who then was in Poffession of that Empire. For he speaks here of the Higher Powers, i. e. the Supreme Civil Power, which is in every Commonwealth derived from God. and is of the same Extent every where, i. e. is absolute and unlimited by any thing but the End for which God gave it, (viz.) the Good of the People fincerely purfued, according to the best of the Skill of those who share that Power, and so not to be resisted. But how Men come by a rightful Title to this Power, or who has that Title, he is wholly filent, and fays nothing of it. To have meddled with that would have been to decide of Civil Rights, contrary to the Defign and Business of the Gospel, and the Example of our Saviour, who refused meddling in such Cases with this decisive Question, Who made me a Judge or Divider over you? Luke XII. 14.

TEXT.

PARAPHRASE.

Let every foul be Let every one of you, none ex- 1 fubject unto the Lepted o, be subject to the over- Bbb ruling

 ruling Powers P of the Government he lives in. There is no Power but what is from God: The Powers that are in

2 Being are ordained by God: So that he who refifteth the Power, refifteth the Ordinance of God; and they that refift will be punished by those Powers that they refift. What thould you be

3 that they refift. What should you be afraid of? Rulers are no Terror to those that do well, but to those that do ill. Wilt thou then not live in dread of the Civil Power? Do that which is good and right, and then Praise only is thy Due from the Magistrate.

higher powers. For there is no power but of God: The powers that be, are ordained of God.

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2 Whosoever therefore resistes the power, resistes the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

lest any among them should use their Liberty for a Cloak of Maliciousness or Misbehaviour, 1 Pet. xi. 13—16. The Doctrine of Christianity was a Doctrine of Liberty. And St. Paul in this Epistle had taught them, that all Christians were free from the Mosaical Law. Hence corrupt and mistaking Men, especially Jewish Converts impatient, as we have observed, of any Heathen Dominion, might be ready to infer that Christians were exempt from Subjection to the Laws of Heathen Governments. This he obviates by telling them, That all other Governments derived the Power they had from God, as well as that of the Jews, tho' they had not the whole Frame of their Government immediately from him as the Jews had.

P Whether we take Powers here in the Abstract for Political Authority, or in the Concrete for the Persons de facto, exercising Political Power and Jurisdiction, the Sense will be the same, viz. that Christians, by virtue of being Christians, are not any way exempt from Obedience to the Civil Magistrates, nor ought by any means to refift them, tho' by what is faid, ver. 3. it feems that St. Paul meant here Magistrates having and exercising a lawful Power. But whether the Magistrates in being were or were not such, and confequently were or were not to be obeyed, that Christianity gave them no peculiar Power to examine. They had the common Right of others their Fellow-Citizens, but had no distinct Privilege as Christians. And therefore we fee, ver. 7. where he enjoins the paying of Tribute and Custom, &c. it is in these Words; Render to all their Dues, Tribute to whom Tribute is due, Honour to whom Honour, &c. But who it was to whom any of these, or any other Dues of Right belong'd, he decides not; for that he leaves them to be determined by the Laws and Conflitutions of their Country.

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4 For he is the minifler of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the fword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

7 Kender therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

gistrate. For he is the Officer and 4 Minister of God, appointed only for thy Good. But if thou doest amis. then thou hast Reason to be afraid. For he bears not the Sword in vain. For he is the Minister of God, an Executioner of Wrath and Punishment upon him that doth ill. This being 5 the End of Government, and the Bufiness of the Magistrate, to cherish the good, and punish ill Men, it is neceffary for you to submit to Government, not only in Apprehension of the Punishment which Disobedience will draw on you, but out of Conscience, as a Duty required of you by God. This is the Reason why also you pay 6 Tribute, which is due to the Magistrates, because they employ their Care, Time and Pains for the publick Weal, in punishing and restraining the Wicked and Vicious, and in countenancing and supporting the Virtuous and Good. Render therefore to all their Dues: Tri- 7 bute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, and Honour to whom Honour.

SECT. XII.

CHAP. XIII. 8-14.

CONTENTS.

HE exhorts them to Love, which is in effect the fulfilling of the whole Law.

TEXT.

PARAPHRASE.

OWE no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

OWE nothing to any body but Af- 8 fection and good Will mutually to one another; for he that loves others fincerely, as he does himself, has B b b 2 fulfilled

9 fulfilled the Law. For this Precept,
Thou shalt not commit Adultery,
Thou shalt not kill, Thou shalt not
steal, Thou shalt not bear false Witness, Thou shalt not covet; and whatever other Command there be concerning social Duties, it in short is
comprehended in this, Thou shalt love

no thy Neighbour as thyfelf. Love permits us to do no Harm to our Neighbour, and therefore is the fulfilling of the whole Law of the second Table.

And all this do, confidering that it is now high Time that we rouse ourselves up, shake off Sleep, and betake ourselves with Vigilancy and Vigour to the Duties of a Christian Life. For the Time of your Removal out of this Place of Exercise and Probationership is nearer than when you first entred into the Profession of Christian ty q.

World, wherein the Good and the Bad can scarce be distinguished, is far spent. The Day that will shew every one in his own Dress and Colours, is at hand. Let us therefore put away the Works that we should be ashamed of but in the dark; and let us put on the Dress and Ornaments, that we should be willing to appear in in the

Light. Let our Behaviour be decent, and our Carriage such as fears not the Light, nor the Eyes of Men; not in disorderly Feastings and Drunkenness; not in Dalliance and Wantomess;

offor this, Thou shalt not commit adultery; Thou shalt not kill, Thou shalt not seal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

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ill to his neighbour: therefore love is the fulfilling of the law.

1 I And that, knowing the time, that now it is high time to awake out of fleep: for now is our falvation nearer than when we believed.

12 The night is far fpent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honeftly as in the day; not in rioting and drunkenness, not in chambering and wan-

nor

on Christ's coming as not far off, to which there are several other concurrent Passages in his Epistles: See 1 Cor. i. 7.

12 ' Όπλα, Armour. The Word in the Greek is often used for

the Apparel, Clothing, and Accourrements of the Body.

13 These he seems to name with reference to the Night which he had mentioned, these being the Disorders to which the Night is usually set apart.

tonness, not in strife and envying.

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14 But put ye on the Lord Jesus Christ, and make not provision for the sless, to fulfil the lucts thereof. nor in Strife and Envy *. But walk 14 in Newness of Life, in Obedience to the Precepts of the Gospel, as becomes those who are baptized into the Faith of Christ; and let not the great Employment of your Thoughts and Cares be wholly in making Provision for the Body, that you may have wherewithal to satisfy your carnal Lusts.

These probably were set down with regard to universal Love and Good-will, which he was principally here pressing them to.

SECT. XIII.

C H A P. XIV. 1 .- XV. 13.

CONTENTS.

ST. Paul instructs both the Strong and the Weak in their mutual Duties one to another, in respect of Things indifferent, teaching them that the Strong should not use their Liberty where it might offend a weak Brother: Nor the Weak censure the Strong for using their Liberty.

TEXT.

PARAPHRASE.

H I M that is weak in the faith receive you, but not to doubtful disputations.

HIM that is weak in the Faith, i.e. I not fully perfuaded of his Chritian Liberty in the Use of some indifferent Thing, receive you into your Friendship and Conversation w, without any Coldness or Distinction; but do not engage him in Disputes and Controversies

^{1 &}quot;That the Reception here spoken of is the receiving into familiar and ordinary Conversation, is evident from chap. xv. 7. where he directing them to receive one another mutually, uses the same Word προσλαμεάνοθε, i. e. live together in a free and friendly manner, the weak with the strong, and the strong with the weak, without any regard to the Differences among you about the Lawfulness of any indifferent Things. Let those that agree or differ concerning the Use of any indifferent Thing, live together all alike.

2 Controversies about it. For such Variety is there in Mens Persuasions about their Christian Liberty, that one believeth that he may without Restraint eat all Things; another is so scrupulous that he eateth nothing but Herbs.

3 Let not him that is perfuaded of his Liberty, and eateth, despite him that through Scruple eateth not: And let not him that is more doubtful and eateth not, judge or censure him that eateth, for God hath receiv'd whim into

4 his Church and Family: And who art thou that takest upon thee to judge the Domestick of another, whether he be of his Family or no? 'Tis his own Master alone who is to judge whether he be of shall continue his Domestick or no: What hast thou to do to meddle in the Case? But trouble not thyself, he shall stand and stay in the Family. For God is able to confirm and establish him there w.

5 One Man judgeth * one Day to be set

apart to God more than another, ano-

2 For one believeth that he may eat all things: another who is weak, eateth herbs. C

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3 Let-not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's fervant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another:

4 " By him that eateth, ver. 3. St. Paul seems to mean the Gentiles, who were less scrupulous in the Use of indifferent Things; and by him that eateth not, the Jews, who made a great Diffinction of Meats and Drinks, and Days, and placed in them a great, and, as they thought, necessary Part of the Worship of the true To the Gentiles the Apostle gives this Caution, That they should not condemn the Yews, as weak narrow-minded Men, that laid fo much stress on Matters of fo small moment, and thought Religion fo much concerned in those indifferent Things. On the other fide, he exhorts the Jews not to judge that those who neglected the Jewish Observances of Meats and Days were still Heathens, or would foon apostatize to Heathenism again: No, says he; God has received them, and they are of his Family; and thou halt nothing to do to judge, whether they are or will continue of his Family, or no; that belongs only to him, the Master of the Family, to judge, whether they shall stay or leave his Family, or no. But, notwithstanding thy Censure or hard Thoughts of them, they shall not fall off or apostatize; for God is able to continue them in his Family, in his Church, notwithstanding thou suspectest, from their free Use of Things indifferent, they incline too much, or approach too near to Gentilism.

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5 x The Apostle having in the foregoing Verse use d xpiver dans troop

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another effeemeth every day alike. Let every man be fully perfuaded in his own mind.

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ALGTOLOU SINÉTHU, 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

ther Man judgeth every Day to be God's alike. Let every one take care to be fatisfied in his own Mind touching the Matter. But let him not cenfure y another in what he doth. He 6 that observeth a Day, observeth it as the Lord's Servant, in Obedience to him: And he that observeth it not. passes by that Observance as the Lord's Servant in Obedience also to the Lord. He that eateth what another out of Scruple forbears, eateth it as the Lord's Servant: for he giveth God Thanks, And he that out of Scruple forbeareth to eat, does it also as the Lord's Servant: for he giveth God Thanks even for that which he doeth, and thinks he may not eat. For no one of us Chri- 7 stians liveth as if he were his own Man, perfectly at his own Disposal: and no one of us dies fo. For whe- 8 ther we live, our Life is appropriated to the Lord; or whether we die, to him we die as his Servants. For whether we live or die we are his, in his Family, his Domesticks a, appropriated

dinterno, for judging any one to be or not to be another Man's Servant or Domestick, he seems here to continue the Word **piveto* in the same Signification, i. e. for judging a Day to be more peculiarly God's.

7 2 Outer, should, I suppose, be taken here with the same Limitation it hath in the former Part of the Verse with the Pronoun success; and so should here, as there, be rendered in English, no one of us, and not, no Man. St. Paul speaking here only of Christians, this Sense of outers the next Verse seems to confirm.

8 . I hefe Words, we are the Lord's, give an easy Interpresention

9 to him. For to this End Christ died, and rose, and lived again, that he might be Lord and Proprietor of us both

to dead and living. What hast thou then to do to judge thy Brother, who is none of thy Servant, but thy Equal? Or how darest thou to think contemptibly of him. For we shall, thou, and he, and all of us, be brought before the Judgment-Seat of Christ, and there we shall answer every one for

it is written, As I live, faith the Lord, every Knee shall bow to me, and eve-

then every one of us shall give an Ac-

therefore take upon us to judge one another; but rather come to this Judgment or Determination of Mind, that no Man put a Stumbling block, or an Occasion of falling in his Brother's

14 Way. I know, and am fully affured

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

judge thy brother? or why dost thou fet at nought thy brother? for we shall all stand before the judgment-feat of Christ.

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16

As I live, faith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way.

14 I know, and am perfuaded by the Lord

make them plainly refer to what he had said at the latter end of wer. 3. For God bath received him; signifying that God had received all those who profess the Gospel, and had given their Names up to Jesus Christ, into his Family, and had made them his Domesticks. And therefore we should not judge or censure one another, for that every Christian was the Lord's Domestick, appropriated to him as his menial Servant: And therefore all that he did in that State, was to be looked on as done to the Lord, and not to be accounted for to any body else.

9 b Kupielon, might be Lord; must be taken so here as to make this agree with the foregoing Verse. There it was we, i. e. we Christians, whether we live or die, are the Lord's Propriety: For the Lord died and rose again, that we, whether living or dying,

should be his.

13 c He had before reproved the Weak that censured the Strong in the Use of their Liberty. He comes now to restrain the Strong from offending their weak Brethren by a too free Use of their Liberty, in not forbearing the Use of it where it might give Offence to the Weak.

Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

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Offence

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the Kingdom of God is not meat and drink, but righteoufness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing by the Lord Jesus, that there is nothing unclean or unlawful to be eaten of itself. But to him that accounts any thing to be unclean, to him it is unclean. But if thy Brother be griev- 15 ed d with thy Meat, thy Carriage is uncharitable to him. Destroy not him with thy Meat, for whom Christ died. Let not then your Liberty, which is a 16 Good ' you enjoy under the Gospel, be evil spoken of. For the Privileges 17 and Advantages of the Kingdom of God, do not confift in the Enjoyment of greater Variety of Meats and Drinks. but in Uprightness of Life, Peace of all Kinds, and Joy in the Gifts and Benefits of the Holy Ghost under the Gospel. For he that in these Things 18 pays his Allegiance and Service to Jefus Christ, as a dutiful Subject of his Kingdom is acceptable to God, and approved of Men. The Things there- 19 fore that we fet our Hearts upon to purfue and promote, let them be fuch as tend to Peace and Good-will, and the mutual Edification of one another. Do not for a little Meat destroy a Man 20 that is the Work of God, and no ordinary Piece of Workmanship. 'Tis true, all Sort of wholsome Food is pure, and defileth not a Man's Conscience. But yet it is evil to him who eateth any thing fo as to offend his It is better to forbear Flesh, 21 Brother. and Wine, and any thing, rather than

Ccc

¹⁵ d Grieved does not here fignify fimply, made forrowful for what thou doest; but brought into Trouble and Discomposure, or receives an Hurt or Wound, as every one does, who by another's Example does what he supposes to be unlawful. This Sense is confirmed in the Words, Destroy not him with thy Meat: And also by what he says, 1 Cor. viii. 9——13. in the like Case.

^{16 °} See 1 Cor. x. 30.
20 ° The Force of this Argument, see Matth. viii. 25. The Life is more than Meat.

in the Use of thy Liberty, in any indifferent Things, to do that whereby thy Brother stumbleth, or is offended,

thy Brother stumbleth, or is offended,
or is made weak g. Thou art fully
persuaded of the Lawfulness of eating
the Meat which thou eatest: It is well.
Happy is he that is not self condemned in the Thing that he practises. But
have a care to keep this Faith or Persuasion to thyself: Let it be between
God and thy own Conscience: Raise
no Dispute about it; neither make
Oftentation of it he by thy Practice be-

23 fore others. But he that is in doubt, and balanceth, is felf-condemned, if he eat; because he doth it without a full Persuasion of the Lawfulness of it. For whatever a Man doth, which he is not fully persuaded in his own

Mind to be lawful, is Sin. We then that are strong, ought to bear the Infirmities of the Weak, and not to indulge our own Appetites or Inclinations, in such an Use of indifferent

2 Things as may offend the Weak. But let every one of us please his Neighbour, comply with his Infirmities for

3 his Good, and to Edification. For even Christ our Lord pleased not him-self: but as it is written, The Reproaches of them that reproached thee are

4 fallen upon me. For whatsoever was heretosore written, i. e. in the Old Testament, was written for our Learn-

whereby thy brother flumbleth, or is offended, or is made weak. (

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22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth, is damned if he eat, because he eateth not of faith: For whatsoever is not of faith, is sin.

1 We then that are firong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, sell on me.

4 For whatfoever things were written afore-time, were written for our learning,

21 8 Offended and made weak, i. e. drawn to the doing of any thing, of whose Lawfulness not being fully persuaded, it becomes a Sin to him.

ing,

22 h These two, viz. not disputing about it, which he forbad, v. 1. and not using his Liberty before any one whom possibly it may offend, may be supposed to be contained in these Words, Have it to the self.

23 ι Διακρινόμενος, translated here doubteth, is, Rom. iv. 20. translated staggered; and is there opposed to ἐνεδιναμώθη τῆ πίςει, strong in the Faith; or to πληροφορηθείς, fully perfuaded, as it follows in the next Verse.

that we through patience and comfort of the fcriptures might have hope.

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5 Now the God of patience and consolation, grant you to be like minded one towards another according to Christ Jesus:

one mind, and one mouth glorify God; even the Father of our Lord Jefus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God. ing, that we through Patience, and the Comfort which the Scriptures give us, might have Hope. Now God who is 5 the Giver of Patience and Confolation, make you to be at Unity one with another, according to the Will of Christ Jesus; That you may with 6 one Mind and one Mouth glorify the God and Father of our Lord Jesus Christ. Wherefore admit and receive 7 one another k into Fellowship and Familiarity, without Shiness or Distance, upon occasion of Disferences about Things indisferent, even as Christ received us Jews to glorify God. (For

7 κ Προσλαμβάνεθε, receive one another, cannot mean, receive one another into Church-Communion: For there is no appearance, that the convert Jews and Gentiles separated Communion in Rome upon accounts of Differences about Meats and Drinks, and Days. should have heard more of it from St. Paul, if there had been two separate Congregations, i. e. two Churches of Christians in Rome divided about these indifferent Things. Besides, Directions cannot be given to private Christians to receive one another in that Sense. The receiving therefore here, must be understood of receiving as a Man doth another into his Company, Converse and Familiarity, i.e. He would have them, Jews and Gentiles, lay by all Dillinction, Coldness, and Reservedness in their Conversation one with another; and as Domesticks of the same Family, live friendly and familiar, notwithstanding their different Judgments about those ritual Observances. Hence, v. 5. he exhorts them to be united in Friendship one to another, that with one Heart and one Voice they might conjointly glorify God, and receive one another with the same good Will that Christ has received us the Jews, elig dozav Tou neou, to the glorifying of God for his Truth, in fulfilling the Promises he made to the Patriarchs, and received the Gentiles to glorify God for his Mercy to them. So that we have reason, both Jews and Gentiles, laying afide these little Differences about things indifferent, to join together heartily in glorifying God.

The social τοῦ θεοῦ, to the Glory of God; i. e. to glorify God, by the same Figure of Speech that he uses πίσις Ἰμσοῦ, the Faith of Jefus, for believing in Jesus, Rom. iii. 22, and 26. The thing that St. Paul is exhorting them to here, is to the glorifying of God with one accord; as is evident from the immediately preceding

8 m I must tell you, ye converted Romans, that Christ was sent to the fews, and employ'd all his Ministry n on those of the Circumcission) for his Truth in making good his Promise made to the Fathers, i. e. Abraham, Isaac and

9 Jacob; and received you the Gentiles to glorify God for his Mercy to you; as it is written, For this Cause I will confess to thee among the Gentiles, and

10 fing unto thy Name. And again he faith, Rejoice ye Gentiles with his Peo-

11 ple. And again, Praise the Lord all ye Gentiles, and land him all ye Na-

fall be a Root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now

8 Now I fay, that Jefus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: C

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9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he faith, Rejoice ye Gentiles with his people.

11 And again, Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias faith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Words, ver. 6. and that which follows, ver. 9, 10, 11. is to the same purpose: So that there is no room to doubt that his Meaning in these Words is this, (viz.) Christ received or took us believing Jews to himself, that we might magnify the Truth of God; and took the Gentiles that believe to himself, that they might magnify God's Mercy. This stands easy in the Construction of his Words, and Sense of his Mind.

8 m (Now I fay, that Jesus Christ was a Minister of the Circumeisson.) These Words are plainly a Parenthesis, and spoken with some Emphasis, to restrain the Gentile Converts of Rome; who, as it is plain from chap. xiv. 3. were apt, it should be at naught and despise the converted Jesus for sticking to their ritual Observances of Meats and Drinks, &c.

Διάμονον περιτομιής, a Minister of, or to the Circumcision. What it was that Christ ministred to the Jews, we may see by the like Expression of St. Paul, applied to himself, wer. 16. where he calls himself a Minister of Jesus Christ to the Gentiles, ministring the Gospel of God.

12 'En' aura iden introces, in bim fall the Gentiles truft, rather bope:

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope thro' the power of the Holy Ghoft.

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the God of Hope fill you with all Joy 13 and Peace in Believing, that ye may abound in Hope through the Power of the Holy Ghost P.

hope: not that there is any material Difference in the Signification of trust and hope, but the better to express and answer St. Paul's way of writing with whom it is familiar, when he hath been fpeaking of any Virtue or Grace whereof God is the Author, to call God thereupon the God of that Virtue or Favour. An eminent Example whereof we have a few Verles backwards, ver. 4. wa did τός υπομουής κ της παρακλήσεως των γραφών του ελπίδα έχωμεν, That we through Patience and Comfort, rather Consolation, of the Scriptures might bave bope; and then fubjoins, δ δὲ θεός ὑπ. μουῆς τις παρακλήorw, Now the God of Patience and Confolation. And fo here, The intrious, & de beds intridus, The Gentiles shall hope, now the God of

13 P The Gifts of the Holy Ghoft bestowed upon the Gentiles. were a Foundation of Hope to them, that they were by believing,

the Children or People of God as well as the Jews.

SECT. XIV.

CHAP. XV. 14-33.

CONTENTS.

IN the remaining Part of this Chapter St. Paul makes a very kind and skilful Apology to them for this Epistle: Expresses an earnest Defire of coming to them: Touches upon the Reasons that hitherto had hinder'd him: Defires their Prayers for his Deliverance from the Yews in his Journey to Jerusalem, whither he was going; and promises that from thence he will make them a Visit in his Way to Spain.

TEXT.

PARAPHRASE.

14 AND I myfelf also am persuathren, that ye also are

A S to my own Thoughts concern- 14 ing you my Brethren, I am perded of you my bre- fuaded that you also, as well as others,

arc

are full of Goodness, abounding in all Knowledge, and able to instruct

I have written to you in some Things pretty freely, as your Remembrancer, which I have been embolden'd to do, by the Commission which God has been graciously pleased to bestow on

Minister of Jesus Christ to the Gentiles in the Gospel of God, in which holy Ministration I officiate, that the Gentiles may be made an acceptable Offering 4 to God, sanctified by the pouring out of the Holy Ghost upon

17 them. I have therefore Matter of glorying through Jesus Christ, as to those

18 Things that pertain ' to God. For I shall not venture to trouble you with any concerning myself, but only what Christ hath wrought by me, for the bringing of the Gentiles to Christianity, both in Profession and Practice,

19 Through mighty Signs and Wonders, by the Power of the Holy Ghoft, fo full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some fort, as putting you in mind, because of the grace that is given to me of God.

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16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being fanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

figns and wonders, by the power of the Spirit of God; fo that from

16 9 Offering. See Ifa. lxvi. 20.

17 Τὰ προς Θεὸν, Things that pertain to God. The same Phrase we have Heb. v. 1. where it signifies the things that were offered to God in the Temple-ministration. St. Paul, by way of Allusion, speaks of the Gentiles in the foregoing Verse, as an Offering to be made to God; and of himself, as the Priest by whom the Sacrifice or Offering was to be prepared and offered; and then he here tells them, that he had matter of glorying in this Offering, i. e. that he had had Success in converting the Gentiles, and bringing them to be a living, holy, and acceptable Sacrifice to God; an Account whereof he gives them in the four following Verses.

Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ.

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e. that g them lccount 20 Yea, so have I firived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand.

22 For which cause also I have been much hindred from coming to you:

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whenfoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleafed them of Macedonia and Achaia, to make a certain contribution for the poor faints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For

that from Ferusalem and the neighbouring Countries, all along quite to Illyricum, I have effectually preached 20 the Gospel of Christ, but so as studioufly to avoid the carrying of it to those Places where it was already planted, and where the People were already Christians, lest I should build upon another Man's Foundation s. But as it is written ', To whom he was 21 not spoken of they shall see: And they that have not heard shall understand. This has often hinder'd me from com- 22 ing to you: But now having in these 23 Parts no place, where Christ hath not been heard of, to preach the Gospel in; and having had for these many Years a Defire to come to you, I will when I take my Journey 24 to Spain, take you in my Way: For I hope then to see you, and to be brought on my Way thither-ward by you, when I have for some time enjoy'd your Company, and pretty well fatfsfy'd my Longing upon that Ac- 25 count. But at present I am setting out for Jerusalem, going to minister 26 to the Saints there. For it hath pleafed those of Macedonia and Achaia, to make a Contribution for the Poor 27 among the Saints at Ferusalem. hath pleased them to do so, and they are indeed their Debtors. For if the

20 5 See 1 Cor. iii. 10. 2 Cor. x. 16.

^{21 1} I/a. lii. 15.

Gentiles have been made Partakers of their spiritual Things, they are bound on their side to minister to them for the Support of this temporal Life.

28 When therefore I have dispatch'd this Business; and put this Fruit of my Labours into their Hands, I will come

29 to you in my Way to Spain. And I know that when I come unto you, I shall bring with me to you full Satisfaction concerning the Blessedness which you receive by the Gospel " of

30 Christ. Now I beseech you, Brethren, by our Lord Jesus Christ, and by the Love which comes from the Spirit of God, to join with me in earnest Pray-

31 ers to God for me, That I may be deliver'd from the Unbelievers in Judea; and that the Service I am doing the Saints there may be acceptable to

32 them. That if it be the Will of God, I may come to you with Joy, and may

33 be refresh'd together with you. Now the God of Peace be with you all. Amen.



if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have fealed to them this fruit, I will come by you into Spain.

29 And I am fure that when I come unto you, I shall come in the fulness of the blefsing of the gospel of Christ.

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30 Now I befeech you, brethren, for the Lord Jefus Christ's fake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me:

31 That I may be delivered from them that do not believe in Judea; and that my fervice which I have for Jerusalem may be accepted of the saints:

32That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all.
Amen.

29 " He may be understood to mean here, that he should be able to satisfy them, that by the Gospel the Forgiveness of Sins was to be obtained. For that he shews, chap. iv. 6—9. And they had as much Title to it by the Gospel as the Jews themselves; which was the thing he had been making out to them in this Epittle.

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SECT. XV.

CHAP. XVI. 1-27.

CONTENTS.

THE foregoing Epistle furnishes us with Reasons to conclude, that the Divisions and Offences that were in the Roman Church were between the Jewish and Gentile Converts; whilst the one over-zealous for the Rituals of the Law. endeavour'd to impose Circumcision and other Mosaical Rites, as necessary to be observed by all that professed Christianity: And the other, without due Regard to the Weakness of the Jews, shew'd a too open Neglect of those their Observances, which were of so great account with them. St. Paul was so sensible how much the Churches of Christ fuffer'd on this Occasion, and so careful to prevent this, which was a Disturbance almost every-where, (as may be feen in the History of the Ads, and collected out of the Epiftles) that after he had finished his Discourse to them, (which we may observe solemnly closed in the End of the foregoing Chapter) he here, in the middle of his Salutations, cannot forbear to caution them against the Authors and Fomen. tors of these Divisions, and that very pathetically, ver. 17-20. All the rest of this Chapter is spent almost wholly in Salutations. Only the four last Verses contains a Conclusion after St. Paul's manner.

TEXT.

T. PARAPHRASE.

I Commend unto you Phebe our fifter, which is a fervant of the Church which is at Cenchrea.

2That ye receive her in the Lord, as becometh faints, and that ye affift her in whatfoT Commend to you Phebe our Sister, I who is a Servant of the Church which is at Kenchrea x, that you receive her for Christ's sake, as becomes Christians, and that you affist y her in D d d what-

* Kenchrea was the Port to Corinth.

² η Προςάτις, Succeur, seems here to signify Hostess, not in a common Inn; for there was no such thing as our Inns in that Country; but one whose House was the Place of Lodging and Entertainment of those who were received by the Church as their Guests, and these

whatever Bufiness she has need of you, for she has affisted many, and me in a particular. Salute Priscilla and Aqui-

la, my Fellow-Labourers in the Gof-4 pel (Who have for my Life exposed

their own to Danger, unto whom not only I give Thanks, but also all the

fo the Church that is in their House. Salute my well-beloved Epenetus, who is the First-fruits of Achaia unto Christ.

6 Greet Mary, who took a great deal of 7 pains for our fakes. Salute Andronicus and Junia my Kinsfolk and Fellow-prisoners, who are of Note among the Apostles, who also were

8 Christians before me. Greet Amplias my Beloved in the Lord. Salute Urbane our Helper in Christ, and Stackys my Beloved. Salute Apelles approved in Christ. Salute those who are of

in Christ. Salute those who are of the Houshold of Aristobalus. Salute Herodian my Kinsman. Salute all

those of the Houshold of Narcissus, who have embraced the Gospel. Salute

ever business she hath need of you: for she hath been a succourer of many, and of my self also. C

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3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles)

5 Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinfmen and my fellow prifoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urban our helper in Christ, and Stachys my beloved.

approved in Christ. Salute them which are of Aristobulus houshold.

my kinfman. Greet them that be of the houshold of Narciffus, which are in the Lord.

here the took care of. And to that TOOKATIC may be very well applied. But whether St. Paul was induced to make use of it here, as somewhat corresponding to Tapacine, which he used in her behalf just before in this Werse, I leave to those who nicely observe St. Paul's Stile.

and Tryphofa who labour in the Lord. Salute the beloved Perfis, which laboured much in the Lord.

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13 Salute Rufus chofen in the Lord, and his mother and mine.

14 Salute Afyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus and his fifter, and Olympas, and all the faints which are with them.

16 Salute one another with an holy kiss; the churches of Christ salute you.

17 Now I befeech
you, brethren, mark
them which cause divisions and offences,
contrary to the doctrine which ye have
learned; and avoid
them.

18 For they that are fuch, ferve not our Lord Jefus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wife unto that which is good; and

lute Tryphena and Tryphofa, who take 12 pains in the Gospel. Salute the beloved Persis, who laboured much in the Lord. Salute Rusus, chosen or 13 selected to be a Disciple of the Lord; and his Mother and mine. Salute A-14 syncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren who are with them. Salute Philologus, and 15 Julia, Nereus and his Sister, and all the Saints who are with them. Salute 16 one another with an holy Kiss. The Churches of Christ salute you.

Now I befeech you, Brethren, mark 17 those who cause Divisions and Offences contrary to the Doctrine which you have learned, and avoid them. For 18 they ferve 2 not our Lord Jefus Christ. but their own Bellies, and by good Words and fair Speehes, infinuating themfelves, deceive well-meaning fimple Your Conversion and ready 19 Men. Compliance with the Doctrine of the Gospel, when it was brought to you, is known in the World and generally talked of: I am glad for your fakes that you so forwardly obeyed the Gospel. But give me leave to advise you to be wife and cautious in preferring yourselves steady in what is wife and good b; but employ no I hought or Ddd 2 Skill

^{18 2} Such as these we have a Description of, Tit. i. 10, 11.

^{19 *} See chap. i. 8.

A Direction much like this you have, 1 Cor. xiv. 20. and Eph.

vi. 13——15.

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Skill how to circumvent or injure another: Be in this Regard very plain

and fimple. For God who is the Giver and Lover of Peace will foon rid you of these Ministers of Satan, the Disturbers of your Peace, who make Divisions amongst you. The Grace of our Lord Jesus Christ be with you. Amen.

21 Timothy my Work-fellow, and Lucius, and Jason, and Sosipater my Kins-

22 men falute you. I Tertius who wrote this Epistle, falute you in the Lord.

Church, faluteth you. Erastus the Chamberlain of the City saluteth you;

of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to fettle and establish you in an Adherence to my e Gospel, and to that which I deliver concerning Jesus Christ in my Preach-

simple concerning evil.

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20 And the God of peace shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen salute you.

22 I Tertius, who wrote this epistle, falute you in the Lord.

23 Gaius mine hoft, and of the whole church, faluteth you. Eraftus the chamberlain of the city faluteth you, and Quartus a brother.

24 The grace of our Lord Jefus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (ac-

20 ° So those who made Divisions in the Church of Corinth are called, 2 Cor xi. 15.

d Shall bruise Satan, i. e. shall break the Force and Attempts of Satan upon your Peace by these his Instruments, who would engage you in Quarrels and Discords.

25 ° My Gospel. St. Paul cannot be supposed to have used such an Expression as this, unless he knew that what he preach'd had something in it that distinguished it from what was preached by others; which was plainly the Mystery, as he every-where calls it, of God's Purpose of taking in the Gentiles to be his People under the Messiah, and that without subjecting them to Circumcission, or the Law of Moses. This is that which he calls here το μήρυς μα Ἰησοῦ Χρισοῦ, the preaching of Jesus Christ; for without this, he did not think that Christ was preached to the Gentiles as he ought to be: And therefore, in several places of his Epistle to the Galatians, he calls it, the Truth, and, the Truth of the Gospel; and uses the like Expressions to the Ephesians and Colossians. This is that Mystery which

fince the world began,

cording to the revela-tion of the mystery the Mystery which lay unexplain'd which was kept secret in the g secular Times; but now is 26

26 But now is made

which he is so much concern'd that the Ephefians should understand and flick firm to, which was revealed to him according to that Golpe hereof he was made the Minister; as may be seen at large in that I piftle, particularly chap. iii. 6, 7. The fame thing he declare to the Colossians in his Epistle to them, particularly, chap. i. 27-29. and xi. 6-8. For that he in a peculiar manner preached this Doctrine, so as none of the other Apostles did, may be seen Ads xxi. 18-25. Ads xv. 6, 7. For though the other Apostles and Elders of the Church at Jerusalem had determin'd, that the Gentiles should only keep themselves from things offered to Idols, and from Blood, and from strangled, and from Fornication: Yet it is plain enough from what they fay, Att xxi. -24. that they taught not, nay, probably did not think what St. Paul openly declares to the Ephefians, that the Law of Moses was abolished by the Death of Christ, Eph. xi. 15. Which if St. Peter and St. James had been as clear in as was St. Paul, St. Peter would not have incurr'd his Reproof, as he did by his Carriage, mentioned Gal. ii. 12. But in all this may be feen the Wifdom and Goodness of God to both Jews and Gentiles. See Note, Epb. 11. 15.

f That the Mistery he here speaks of, is the calling of the Gentiles, may be feen in the following Words; which is that which in many of his Epistles he calls Mystery. See Eph. i. 9. and iii.

-9. Col. 1. 25-7.

⁸ Χρόνοις αλουίοις, in the secular Times, or in the Times under the Law. Why the Times under the Law were called χρόνοι αλώνιοι, we may find a Reason in their Jubilees, which were alwes, Sacula, or Ages, by which all the Time under the Law was measured: And so χρόνοι αλώνιοι is used 2 Tim. i. 9. Tit. i. 2. And so αίωνες are put for the Times of the Law, or the Jubilees, Luke i. 70. Alls iii. 21. 1 Cor. ii. 7. and x. 2. Epb. iii. 9. Col. i. 26. Heb. ix. 26. And fo God is called the Rock (aiwww, of Ages, Ifa. xxvi. 4. in the same Sense that he is called the Rock of Israel, Isa. xxx. 29. i. e. the Strength and Support of the Jewish State: For the Jews the Prophet here speaks. So Exod. xxi. 6. siς του αίωνα, fignifies not as we translate it for ever, but to the Jubilee; which will appear if we compare Lev. xxv. 39-41. and Exod. xxi. 2. See Burthogg's Christianity a Revealed Myflery, p. 17, 18. Now that the Times of the Law were the Times spoken of here by St. Paul, seems plain from that which he declares to have continued a Mystery during all those Times; to wit, God's Purpose of taking in the Gentiles to be his People under the

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laid open, and by the Writings of the Prophets made known (according to the Commandment of the Everlatting God) to the Gentiles of all Nations, for the bringing them in to the Obe7 dience of the Law of Faith. To the only wife God be Glory, through Jefus Chrift, for ever. Amen.

manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of saith)

27To God only wife, be glory through Jesus Christ for ever. Amen.

the Meffiah: For this could not be faid to be a Mystery at any other time, but during the time that the Jews were the peculiar People of God, separated to him from among the Nations of the Earth. Before that time there was no fuch Name or Notion of Di-Ainction as Gentiles. Before the Days of Abraham, Isaac and Jacob, the calling of the Ifraelites to be God's peculiar People, was as much a Mystery, as the calling of others out of other Nations was a Mystery afterwards. All that St. Paul insists on here, and in all the places where he mentions this Mystery, is to shew, that though God has declared this his Purpole to the Jews, by the Predictions of his Prophets amongst them; yet it lay concealed from their Knowledge, 'twas a Mystery to them, they understood no fuch Thing; there was not any where the least Suspicion or Thought of it, till the Messiah being come, it was openly declared by St. Paul to the Jews and Gentiles, and made out by the Writings of the Prophets, which were now understood,

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PARAPHRASE and NOTES

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EPISTLE of St. PAUL

TO THE

EPHESIANS.

STNOPSIS.

UR Saviour had so openly and expresly declared to his Disciples the Destruction of the Temple, that they could by no means doubt of it, nor of this Consequence of it, viz. that the the, Customs or Rites of the Mosaical Law, as they are called, Alls vi. 14. and xxi. 21. were to cease with it. And this St. Stephen, by what is laid to his Charge, Acts vi. 13, 14. feems to have taught. And upon this Ground it might very well be, that the Apostles and Church of Jerusalem required no more of the Convert Gentiles, than the Observance of such things as were sufficient to satisfy the Jews that they were not still Heathens and Idolaters. But as for the rest of the Mofaical Rites, they required not the Convert Gentiles (to whom the Mefaical Law was not given) to observe them. This being a very natural and obvious Consequence, which they could not but see, that if by the Destruction of the Temple and Worthip of the Jews those Rites were speedily to be taken away, they were not Observances necessary to the People of God, and of perpetual Obligation. Thus far it is plain, the other Apostles were instructed and satisfied of the Freedom of the Gentile Converts from complying with the Ritual

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Law. But whether it was revealed to them with the same Clearness as it was to St Paul, that the Jews too as well as the Gentiles, who were converted to the Christian Faith, were discharged from their former Obligation to the Ritual Law of Moses, and freed from those Observances, may be doubted: Because as we see they had not at all instructed their Converts of the Circumcifion, of their being fet at liberty from that Yoke, which it is very likely they should not have forborn to have done, if they had been convinced of it themselves. For in all that Discourse concerning this Question, Acts xv. 1-21. there is not one Syllable faid of the Jews being discharged, by Faith in the Meffiah, from the Observance of any of the Mosaical Rites. Nor does it appear that the Apostles of the Circumcifion ever taught their Disciples, or suggested to them any fuch Thing; which one can fcarce imagine they could have neglected, if it had been revealed to them, and so given them in charge. It is certain, their Converts had never been taught any fuch Thing. For St. James himself acquaints us, Acts Ixi. 20. that the many Thousands that believed were all zealous of the Law. And what his own Opinion of those Rites were, may be feen ver. 24. where he calls keeping this Part of the Law, walking orderly: and he is concerned to have St. Paul thought a strict Observer thereof. All which could not have been, if it had been revealed to him as positively and expresly as it was to St. Paul, That all Believers in the Messiah, Jews as well as Gentiles, were absolved from the Law of Moses, and were under no Obligation to observe those Ceremonies any longer, they being now no longer necessary to the People of God in this his new Kingdom erected under the Meffish; nor indeed was it necessary that this particular Point should have been from the Beginning revealed to the other Apostles, who were sufficiently instructed for their Mission, and the Conversion of their Brethren the Jews, by the Holy Ghost's bringing to their Minds (as was promised) all that our Saviour had faid unto them in his Life-time here amongst them, in the true Sense of it. But the sending them to the Jews with this Message, that the Law was abolished, was to cross the very Design of sending them; it was to bespeak an Aversion to their Doctrine, and to stop the Ears of the Jews, and turn their Hearts from them. But St. Paul receiving his whole Knowledge of the Gospel immediately from Heaven by Revelation, feems to have this particular Instruction added, to fit him for the Mission he was chosen to, and make him an effectual Messenger of the Gospel, by furnishing him presently with this necessary Truth concerning the Cessation of the Law, the Knowledge whereof could not but come

in Time to the other Apostles, when it should be seasonable.

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Whether this be not fo, I leave it to be confidered. This at least is certain, that St. Paul alone, more than all the rest of the Apostles, was taken notice of to have preached that the coming of Christ put an End to the Law; and that in the Kingdom of God erected under the Meffiah, the Observation of the Law was neither required, nor availed ought: Faith in Christ was the only Condition of Admittance both for Jew and Gentile, all who believed being now equally the People of God, whether circumcifed or uncircumcifed. This was that which the Jews, zealous of the Law, which they took to be the irrevocable, unalterable Charter of the People of God, and the standing Rule of his Kingdom, could by no means bear. And therefore provoked by this Report of St. Paul, the Jews, both Converts as well as others, looked upon him as a dangerous Innovator, and an Enemy to the true Religion, and as such seized on him in the Temple. Acts xxi. upon occasion whereof it was that he was a Prifoner at Rome when he writ this Epistle, where he seems to be concerned, lest now he that was the Apostle of the Gentiles, from whom alone the Doctrine of their Exemption from the Law had its Rife and Support, was in Bonds upon that very account, it might give an Opportunity to those Judaizing Professors of Christianity, who contended that the Gentiles, unless they were circumcifed after the manner of Moses, could not be faved, to unsettle the Minds, and shake the Faith of those whom he had converted. This being the Controversy from whence rose the great Trouble and Danger that in the Time of our Apostle disturb'd the Churches collected from among the Gentiles. That which chiefly disquieted the Minds. and shook the Faith of those who from Heathenism were converted to Christianity, was this Doctrine, that except the Converts from Paganism were circumcised, and thereby subjected themselves to the Law and the Jewish Rites, they could have no Benefit by the Gospel, as may be seen all through the Acts, and in almost all St. Paul's Epistles. Wherefore when he heard that the Ephesians stood firm in the Faith, whereby he means their Confidence of their Title to the Privileges and Benefits of the Gospel, without Submission to the Law, (for the introducing the legal Observances into the Kingdom of the Messiah, he declared to be a Subversion of the Gospel, and contrary to the great and glorious Design of that Kingdom) he thanks God for them; and letting forth the gracious and glorious Defign of God towards them, prays that they may be enlightned, so as to be able to see the migh-

ty Things done for them, and the immense Advantages they

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receive by it. In all which he displays the glorious State of that Kingdom, not in the ordinary Way of Argumentation and formal Reasoning, which had no place in an Epistle writ as this is, all as it were in a Rapture, and in a Stile far above the plain didactical Way; he pretends not to teach them any thing, but couches all that he would drop into their Minds, in Thanksgivings and Prayers; which affording a greater Liberry and Flight to his Thoughts, he gives Utterance to them in noble and fublime Expressions, suitable to the unsearchable Wisdom and Goodness of God, shewn to the World in the Work of Redemption. This though perhaps at first fight it may render his Meaning a little obscure, and his Expressions the harder to be understood; yet by the Affistance of the two following Epistles, which were both writ whilst he was in the fame Circumstances, upon the same Occasion, and to the same Purpose, the Sense and Doctrine of the Apostle here may be so clearly seen, and so perfectly comprehended, that there can be hardly any doubt left about it, to any one who will examine them diligently, and carefully compare them together. The Epistle to the Colossians seems to be writ at the very same Time, in the same Run and Warmth of Thoughts, so that the very same Expressions, yet fresh in his Mind, are repeated in many Places; the Form, Phrase, Matter, and all the Parts quite through of these two Epistles, do so perfectly correspond, that one cannot be mistaken in thinking one of them very fit to give light to the other. And that to the Philippians, writ also by St. Paul during his Bonds at Rome. when attentively looked into, will be found to have the fame Aim with the other two; so that in these three Epistles taken together, one may fee the great Defign of the Gospel laid down as far furpaffing the Law, both in Glory, Greatness, Comprehension, Grace and Bounty; and therefore they were Oppofers, not Promoters of the true Doctrine of the Gospel, and the Kingdom of God under the Messiah, who would confine it to the narrow and beggarly Elements of this World, as St. Paul calls the positives Ordinances of the Mosaical Institution. To confirm the Gentile Churches, whom he had converted, in this Faith which he had instructed them in; and keep them from submitting to the Mosaical Rites in the Kingdom of Christ, by giving them a nobler and more glorious View of the Gospel, is the Design of this and the two following Epiftles. For the better understanding these Epistles it might be worth while to shew their Harmony all through; but this Synopfis is not a Place for it, the following Paraphrase and Notes will give an Opportunity to point out several Passages wherein their Agreement will appear. The The latter End of this Epistle, according to St. Paul's u-fual Method, contains practical Directions and Exhortations.

He that defires to inform himself in what is left upon Record in sacred Scripture, concerning the Church of the Ephe-sians, which was the Metropolis of Asia, strictly so called, may read the xixth and xxth of the Acts.

SECT. I.

CHAP. I. 1, 2.

CONTENTS.

THESE two Verses contain St. Paul's Inscription or Introduction of this Epistle; what there is in it remarkable for its Difference from what is to be found in his other Epistles, we shall take Notice of in the Notes.

TEXT.

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PARAPHRASE.

PAUL an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: PAUL an Apostle of Jesus Christ, 1
by the declared Will and special
Appointment of God to the Professors of
the Gospel², who are in Ephesus, Converts who stand firm in the Faith of
E e e 2
Christ

1 2 Tois àviois, though rightly translated Saints, yet it does not mean any other than a national Sanctification, such as the Jews had by being separated from the Gentiles, and appropriated to God as his peculiar People; not that every one that was of the holy Nation of the Jews heretofore, or of the holy Church of Christ under the Gospel, were Saints in that Sense that the Word is usually taken now among Christians, viz. such Persons as were every one of them actually in a State of Salvation.

nut that of the Coloffians have all through a very great Resemblance; their Lineaments do so correspond, that I think they may be Twin-Epistles, conceived and brought forth together; so that the very Expressions of the one occurr'd fresh into St. Paul's Memory, and were made use of in the other. Their being sent by the same Messenger Tychicus, is a farther Probability that they were writ at the same time. Theoret therefore being sound in the Introduction of both Epistles, and in no one other of St. Paul's, there is instead of the color of the same time.

2 Christ Jesus: Favour and Peace be to you from God our Father, and the Lord Jesus Christ.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

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just reason to think that it was a Term suited to the present Notion he had of those he was writing to, with reference to the Business he was writing about. I take it therefore, that by faithful in Christ Jesus, he means here such as stood firm to Jesus Christ; which he did not count them to do, who made Circumcifion necesfary to Salvation, and an Observance of Jewish Rites a requisite Part of the Christian Religion. This is plain from his express Words, Gal. v. 1, 2. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage. Behold I Paul say unto you, That if ye be circumcifed, Christ shall profit you nothing, &c. And those that contended for Submission to the Law, he calls Perwerters of the Gospel of Christ, Gal. i. 7. And more to the same purpose may be seen in that Epistle: We shall have an occasion to confirm this Interpretation of the Word zigds, faithful, here, when we come to confider the Import of the Word where, Faith, ver. 15. They that would have x', and, not exegetical here, but used only to join under the Title of faithful in Christ Jesus, the Converts in Afia, I shalldefire, besides the Col. i. 2. to read also I Cor. ii. 1. and thereby judge in what Sense they are to understand, And to the faithful in Christ Jesus here.

SECT. II.

CHAP. I. 3-14.

CONTENTS.

IN this Section St. Paul thanks God for his Grace and Bounty to the Gentiles, wherein he so sets forth both God's gracious Purpose of bringing the Gentiles into his Kingdom under the Messiah, and his actual bestowing on them Blessings of all Kinds in Jesus Christ, for a compleat re-estating them in that his heavenly Kingdom, that there could be nothing stronger suggested to make the Ephesians and other Gentile-Converts not to think any more of the Law, and that much more inferior Kingdom of his, established upon the Mosaical Institution, and adapted to a little Canton of the Earth, and a small Tribe of Men, as now necessary to be retained

retained under this more spiritual Institution, and celestial Kingdom erected under Jesus Christ, intended to comprehend Men of all Nations, and extend itself to the utmost Bounds of the Earth for the greater Honour of God, or as St. Paul speaks, to the Praise of the Glory of God.

TEXT.

PARAPHRASE.

B Leffed be the God and Father of our Lord Jefus Christ, who hath blefsed us with all spiritual blefsings in heavenly places in Christ: B Leffed and magnified be the God 3
and Father of our Lord Jefus
Christ, who has in and by Jesus
Christ b, furnished us Gentiles with
all Sorts of Blefsings that may fit us to
be Partakers of his heavenly Kingdom,
without

3 b'En Xouçui, In Christ, I take to be put here emphatically, and to fignify the same with filleth all in all, v. 23. which is more sully explain'd, Col. iii. Where there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond or Free, but Christ is all, and in all.

of this whole Epistle, depends very much on understanding aright who are more especially comprehended under the Terms, Us, and We, from v. 3, to 12. For it must signify either, 1. St. Paul himself personally; but that the visible Tenor of the Discourse at sirst sight plainly destroys: Besides it suits not St. Paul's Modesty to attribute so much in particular to himself, as is spoke of Us and We in this Section; or if we could think he would give himself that Liberty, yet v. 12. overturns it all; for huxes τους προηλπικότας, We who sirst trusted in Christ can by no means be admitted to be spoken by St. Paul personally of himself. Add to this, that in this very Chapter, no farther off than v. 15. St. Paul speaks of himself, I, in the Singular Number; and so he does chap. iii. v. 7, 8. Or,

2. It must signify Believers in general; but that προηλπικότας join'd to it will not admit, for we, the first Believers, cannot signify we all that are Believers, but restrains the Persons to some sort of Men that then began to believe, i. e. the Gentiles: And then the next Words, w. 13. have an easy and natural Connection; We other Gentiles who first believed in Christ, in whom also ye Gentiles, also of Ephesus, after ye heard, believed. Or,

3. It must fignify the Convert Jews. But would it not be fomewhat preposterous for St. Paul so much to magnify God's Goodness and Bounty to the Jews in particular, in an Epistle writ to a Church of converted Gentiles; wherein he addresses himself to

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the Gentiles, in Contradiffinction to the Jews, and tells them they were to be made Co-partners with them in the Kingdom of the Messiah, which was opened to them by abolishing of the Law of Moles, intimated plainly in this very Section, v. 7-10. Wherein he magnifies the Riches of the Favour of God, to the Persons he is fpeaking of under the Denomination Us, in gathering again all things, i. e. Men of all forts, under Christ the Head; which could not mean the Jews alone: But of this he speaks more openly afterwards. Farther, We here, and We, ch. ii. 3. must be the same, and denote the same Persons; but the We ch. ii. 3. can neither be St. Paul alone, nor Believers in general, not Fewiff Converts in particular, as the obvious Sense of the place demonstrates: For neither St. Paul can be called we all, nor is it true that all the Convert Jews had their Conversation among the Gentiles, as our Bible renders the Greek; which if otherwise to be understood, is more directly against fignifying the Jews. These therefore being excluded from being meant by we and as here, who can remain to be fignify'd thereby but the Convert Gentiles in general ? That St. Paul, who was the Apostle of the Gentiles, did often in an obliging manner join himseif with the Gentile Converts under the Terms Us and We, as if he had been one of them, there are so many Instances, that it cannot feem strange that he should do so in this Section, Rom. v. 1 _____ II. where it is plain all along under the Term Us, he speaks of the Gentile Converts. And many other Passages might be brought out of this Epistle to evince it. Cb. i. 11. he faith, We have obtained an Inheritance. Those We, 'tis plain, eb. iii. 6. were Gentiles. So ch. ii. 5. when We, i. e. Converts of the Gentiles, were dead in Sins: For I do not remember that the Jews are any where faid by St. Paul to be dead in Sins; that is one of the diffinguishing Characters of the Gentiles: And there we see in the same Verse we is changed into ye : And so v. 6, & 7. having spoke of the Gentiles in the first Person us, in the beginning of the next Verse 'tis changed into ye, i. e. ye Ephesians, a part of those Gentiles. To this I shall add one place more out of the parallel E-Epittle to the Coloffians, ch. i. 12, 13. where he uses suac, us, for the Convert Gentiles, changing the ye in the 10th Verle to us in the 12th; the matter of giving Thanks being the same all along from v. 3. where it begins, and is repeated here again, v. 12 i. e. The removing of the Gentiles out of the Kingdom of the Devil and Darkness, into the Kingdom of his beloved Son: Or as he expresfes it, Eph. i. 6. Wherein be bath made us accepted in the Beloved. And in the same Sense he uses sur us, Cal. ii. 14. For those that the Hand-writing of Ordinances was against and contrary to, were the Gentiles, as he declares, Epb. ii. 14, 15. who were kept off from coming to be the People of God by those Ordinances, which were that wherein the Enmity between the Jews and Gentiles confisted, and was kept up; which therefore Christ abolished, to make way for their Union into one Body under Christ their Head. Other Paffages tending to the clearing of this, we shall have occafrom to take notice of as they occur in the Sequel of this Epiftle.

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

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without need of any Affistance from the Law, according as he chose us Gentiles 4 upon Christ's Account alone d, before the Law was, even before the Foundation of the World, to be his People under Jesus the Messiah, and to live unblameable Lives before him in all Love and Affection to all the Saints or Believers, of what Nation soever; having

4 'Εν ἀυτῷ, in him, i. e. Christ: In the former Verse it is ευυλγήσας ήμας εν πάση ευλογία πνευματική εν χριςῷ. Καθῷς ἐξιλέξατο ἡμᾶς εν ἀυτῷ. All which together make up this Sense; ' As it ' was in consideration of Christ alone, that God heretofore, before the Foundation of the World, designed us Gentiles to be his People; so now the Messiah is come, all the Blessings and Benesits ' we are to receive in his heavenly Kingdom, are laid up in him, and to be had only by our Faith and Dependance on him, without any respect to the Law, or any other Consideration.

*Ayıcı, Saints, in St. Paul's Epistles is known to fignify Christians, i. e. such as made Profession of the Gospel, for those were

now the People of God.

some Col. i. 22. This Verse explained, where comparing it with the immediate preceding Words, ver. 21. one may find a farther Reason to take us here to signify the Gentile Converts, the same thing being applied there solely to the Gentile Converts of Co-

lofs.

Affection to all the Saints. That this is the Meaning may be feen ver. 15. where to their true Faith in Christ, which he was rejoic'd with, he join'd την άγάπην την είς πάντας τους άγίες, Love unto all the Saints. The very fame things which he takes notice of in the Coloffians in the very fame Words, Col. i. 4. Why love is so often mentioned in this Epistle, as chap. iii. 17. and iv. 2, 15, 16. and v. 2. and vi. 23. we find a Reason, chap. ii. 11 _____22. wherein there is an account given of the Enmity between the Jews and Gentiles, which Christ had taken away the Cause of; and therefore the ceasing of it was one great Mark of Mens being right in the Faith, and of their having true and worthy Notions of Christ, who had broke down the Wall of Partition, and open'd the Kingdom of Heaven to all equally who believed in him, without any the least Distinction of Nation, Blood, Profession or Religion that they were of before; all that being now done away, and superieded by the Prince of Peace, Jesus Christ the Righteous, to make way for a more enlarged and glorious Kingdom folely by Faith in him, which now made the only Distinction among Men; so that all who agreed in that, were thereby all brought to the same Level, to be all Brethren and Fellow-Members in Christ, and the People or Sons of God, as he fays in the next Verse.

- r having predetermined to take us Gentiles by Jesus Christ h, to be his Sons i
- and People according to the good 6 Pleasure of his Will k, to the End that the Gentiles too might praise him for his Grace and Mercy to them, and all Mankind; magnify his Glory for his abundant Goodness to them, by receiving them freely into the Kingdom of the Meffiah, to be his People again in a State of Peace with him, barely for the fake of him that is his Beloved m:

5 Having predestinated us unto the adoption of children by Jefus Christ to himself, according to the good pleafure of his will,

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6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved:

5 h'Twas not by the Observances of the Law, but by Faith alone in Jesus Christ, that God predetermined to take the Gentiles into the State of Sonship or Adoption. This was another particular for which St. Paul bleffes God in the Name of the Gentiles; the Consideration whereof was fit to raise the Ephesians Thoughts above the Law, and keep them firm in Adherence to the Liberty of the Gospel.

i Trobegia. Adoption or Sonship belong'd only to the Yews before the coming of the Messiah, Rom. ix. 4. For after the Nations of the Earth had revolted from God their Lord and Maker, and became Servants and Worshippers of the Devil, God abandoned them to the Vassalage they had chosen, and owned none of them for his but the Ifraelites, whom he had adopted to be his Children and People. See Exod. iv. 22. Jer. xxi. 9. Luke i. 54. Which Adoption is expressed to Abraham in these Words, Gen. xvii. 7. I will be a God to thee, and to thy Seed after thee, and to the Ifraelites. Exod. vii. 7. I will take you to me for a People, and I will be your God; and fo Lev. xxvi. 12. I will walk among ft you, and be your God, and ye shall be my People. And so we see that those whom, Exod. iv. he calls his Sons, he calls in feveral other places his People, as standing both when spoken Nationally for one and the same thing.

According to the good Pleasure of his Will; spoken here in the fame Sense with what is said Rom. ix. 18, 23, 24. God under the Law took the Nation of Ifrael to be his People, without any Merit in them; and so 'tis of his mere good Pleasure that he even then purposed to enlarge his Kingdom under the Gospel, by admitting all that of all the Nations whatfoever would come in and fubmit themselves, not to the Law of Moses, but to the Rule and Dominion of his Son Jesus Christ; and this, as he says in the next Words, for the Praise of the Glory of his Grace.

6 See chap. ii. 12 -14. Acts xv. 14.

" I do not think that any thing of greater Force can be imagin-

7 In whom we have redemption through his blood, the forgiveness of fins according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and pru-

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9 Having made known unto us the mystery of his will according to his good pleasure, which he hath purpofed in himself: In whome we have Redemption by his 7 Blood, viz. the Forgiveness of Transgressions, according to the Greatness of his Grace and Favour, which he 8 has overslowed in towards us, in bestowing on us so full a Knowledge and Comprehension of the Extent and Design of the Gospel of and Prudence to comply with it, as becomes you p; In that he hath made known to you the 9 good Pleasure of his Will and Purpose, which was a Mystery that he had F f f

ed to raise the Minds of the Ephesians above the Jewish Rituals, and keep them steady in the Freedom of the Gospel, than what St. Paul says here, viz. That God before the Foundation of the World freely determined within himself to admit the Gentiles into his Kingdom to be his People, for the Manisestation of his free Grace all the World over, that all Nations might glorify him; and this for the sake of his Son Jesus Christ, who was his Beloved, and so was chiefly regarded in all this; and therefore twas to mistake or pervert the End of the Gospel, and debase this glorious Dispensation, to make it subservient to the Jewish Ritual, or to suppose that the Law of Moses was to support, or to be supported by the Kingdom of the Messiah, which was to be of a larger Extent, and settled upon another Foundation; whereof the Mosaical Institution was but a narrow, faint and typical Representation.

7 We does as plainly here stand for the Gentile Converts, as

'tis manifest it does in the parallel Place, Col. i. 13, 14.

8 ° That by πάση σοφία, St. Paul means a Comprehension of the revealed Will of God in the Gospel, more particularly the Mystery of God's Purpose of calling the Gentiles, and making out of them a People and Inheritance to himself in his Kingdom under the Messiah, may be perceived by reading and comparing chap. i. 8. Col. i. 9, 10, 28. and ii. 2, 3. Which Verses read with Attention to the Context, plainly shew what St. Paul means here.

P That this is the Meaning of this Verse, I refer my Reader to

Col. i. 9, 10.

99 I cannot think that God's Purpose of calling the Gentiles, fo often term'd a Mystery, and so emphatically declar'd to be conceal'd from Ages, and particularly revealed to himself, as we find in this Epistle, where it is so called by St. Paul five times, and four Times in that to the Colossians, is by Chance, or without some particular Reason. The Question was, Whether the convert-

came

purposed in himself r, until the coming of the due Time of that Dispensation wherein he had predetermined to reduce all Things again both in Heaven and Earth under one Head in Christ; in whom we be-

That in the difpensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. even in him:

11 In whom also we

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ed Gentiles should hearken to the Jews, who would persuade them it was necessary for them to submit to Circumcision and the Law, or to St. Paul, who had taught them otherwise. Now there could be nothing of more Force to destroy the Authority of the Jews in the Case, than the shewing them that the Jews knew nothing of the matter; that it was a persect Mystery to them, concealed from their Knowledge, and made manifest in God's good time, at the coming of the Messiah, and most particularly discovered to St. Paul by immediate Revelation, to be communicated by him to the Gentiles, who therefore had reason to stick firm to this great Truth, and not to be led away from the Gospel which he had taught them.

r See chap. iii. g.

10 * Αναμεφαλαιώς ασθαι properly fignifies to recapitulate or recollect, and put together the Heads of a Discourse. But since that cannot possibly be the Meaning of this Word here, we must search for the Meaning which St. Paul gives it here in the Doctrine of the Gospel, and not in the Propriety of the Greek.

1. 'Tis plain in facred Scripture, that Christ at first had the Rule and Supremacy over all, and was Head over all. See Col. i. 15

17. Heb. i. 8.

2. There are also manifest Indications in Scripture, that a principal Angel, with great Numbers of Angels his Followers joining with him, revolted from this Kingdom of God, and standing out in Rebellion, erected to themselves a Kingdom of their own, in opposition to the Kingdom of God, Luke x. 17—20. and had all the heathen World Vassals and Subjects of that their Kingdom, Luke iv. 5—8. Matth. xii. 26—30. John xii. 31. and xiv. 30. and xvi. 11. Eph. vi. 12. Col. i. 13. Rom. i. 18. Als xxvi. 18, &c.

3. That Christ recovered this Kingdom, and was reinstated in the Supremacy and Headship, in the Fulness of Time (when he came to destroy the Kingdom of Darkness, as St. Paul calls it here) at his Death and Resurrection. Hence, just before his suffering, he says, John xii. 31. Now is the Judgment of this World and he cast out. From whence may be seen the Force of Christ's Argument, Matth. xii. 28. If I

cast out Devils by the Spirit of God, then the Kingdom of God is come upon you: For the Jews acknowledged that the Spirit of God, which had been withdrawn from them, was not to be given out again till the coming of the Messiah, under whom the Kingdom of

God was to be erected. See also Luke x. 18, 19.

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4. What was the State of his Power and Dominion from the Defection of the Angels, and fetting up the Kingdom of Darkness, till his being re-instated in the Fulness of Time, there is little revealed in facred Scripture, as not so much pertaining to the Recovery of Men from their Apostasy, and re-instating them in the Kingdom of God. 'Tis true, God gather'd to himself a People, and fet up a Kingdom here on Earth, which he maintain'd in the little Nation of the Jews till the fetting up the Kingdom of his Son, Acts i. 3. and ii. 36. which was to take place as God's only Kingdom here on Earth for the future. At the Head of this, which is called the Church, he fets Jefus Christ his Son; but that is not all, but he having by his Death and Resurrection conquer'd Satan, John xii. 13. and xvi. 11. Col. ii. 15. Heb. ii. 14. Ephef. iv. 8. has all Power given him in Heaven and Earth, and is made the Head over all Things for the Church, [Matth. xxviii. 18. and xi. 27. John iii. 35. and xxxi. 3. Ephef. i. 20 ____ 22. Heb. i. 2-4. and ii. 9. 1 Cor. xv. 25, 27. Pbil. ii. 8-11. Col. ii. 10. Heb. x. 12, 13. Acts ii. 23. and ver. 31. In both which places it should be translated, to the right hand of God.] Which re-inflating him again in the supream Power, and restoring him, after the Conquest of the Devil, to that compleat Headship which he had over all Things, being now revealed under the Gospel, as may be feen in the Texts here quoted; and in other places. I leave to the Reader to judge, whether St. Paul might not probably have an Eye to that in this Verse, and in his use of the Word avered and sastas. But to fearch thoroughly into this Matter (which I have not in my small reading found any where sufficiently taken notice of) would require a Treatife.

It may suffice at present, to take notice that this Exaltation of his is expressed, Phil. ii. 9, 10. by all things in Heaven and Earth bowing the Knee at his Name; which we may see farther explain'd, Rev. v. 13. Which Acknowledgment of his Honour and Power, was that perhaps which the proud Angels that fell re-

fufing, thereupon rebelled.

If our Translators have render'd the Sense of απακεφαλαιώσασθαι right, by gather together into one, it will give countenance to those who are inclin'd to understand by things in Heaven, and things on Earth, the Jewish and Gentile World: For of them St. John plainly says, John xi. 52. That Jesus should die, not for the Nation of the Jews only, but that also συναγάγη είς εν, he should gather together in one the Children of God that were scattered abroad, i. e. the Gentiles that were to believe, and were by Faith to become the Children of God; whereof Christ himself speaks thus, John x. 16. Other Sheep, I have which are not of this Fold, them also I F f f 2

came his Possession, and the Lot of his Inheritance, being predetermined thereunto according to the Purpose of

have obtained an inheritance, being predestinated according to the purpose of him who (

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must bring, and they shall bear my Voice, and there shall be one Fold, and one Shepherd. This is the gathering together into one that our Saviour speaks of, and is that which very well fuits with the Apofile's Defign here, where he says in express Words, that Christ makes τὰ ἀμφότερα εν, makes both Jews and Gentiles one, Ephef. ii. 14. Now that St. Paul should use Heaven and Earth for Jews and Gentiles, will not be thought so very strange, if we consider that Danie! himself expresses the Nation of the Jews by the Name of Heaven, Dan. viii. 10. Nor does he want an Example of it in our Saviour himself, who, Luke xxi. 26. by Powers of Heaven, plainly fignifies the great Men of the Jewish Nation: Nor is this the only place in this Epistle of St. Paul to the Ephesians, which will bear this Interpretation of Heaven and Earth; he who shall read the fifteen first Verses of chap. iii. and carefully weigh the Expressions, and observe the drift of the Apostle in them, will not find that he does manifest Violence to St. Panl's Sense, if he understands by the Family in Heaven and Earth, ver. 15. the united Body of Christians, made up of Jews and Gentiles, living still promiscuously among those two forts of People, who continued in their Unbelief. However, this Interpretation I am not positive in, but offer it as matter of Enquiry, to fuch who think an impartial Search into the true Meaning of the facred Scripture the best Employment of all the time they have.

11 'So the Greek Word ' εκληρώθημεν will fignify, if taken as I think it may, in the Passive Voice, i. e. we Gentiles who were formerly in the Possession of the Devil, are now by Christ brought into the Kingdom, Dominion and Possession of God again. This Sense feems very well to agree with the Defign of the Place, viz. That the Gentile World had now in Christ a Way open'd for their returning into the Possession of God under their proper Head Jesus To which fuits the Words that follow, that we wish first among ft the Gentiles entertain'd Terms of Reconciliation by Christ, might be to the Praise of his Glory, i. e. so that we of the Gentiles who first believed, did, as it were, open a new Scene of Praise and Glory to God, by being restored to be his People, and become again a Part of his Possession; a thing not before understood nor look'd for. See Acts xi. 18. and xw. 3, 14——19. The Apostle's Design here being to satisfy the Ephesians, that the Gentiles were, by Faith in Christ, restor'd to all the Privileges of the People of God, as far forth as the Jews themselves. See chap. iii 11—22. particularly ver. 19. enapolitation, it may, I humbly conceive, do no Violence to the Place to suggest this Sense, we became the Inberitance, worketh all things after the counfel of his own will:

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12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted after that ye heard the word of truth, him who never fails to bring to pass what he hath purposed within himself ":
That we of the Gentiles who first 12 through Christ entertain'd Hope ", might bring Praise and Glory to God.
And ye Ephesians are also in Jesus 13 Christ become God's People and Inhetitance ", having heard the Word of

Inheritance, instead of we have obtained an Inheritance; that being the way wherein God speaks of his People the Israelites, of whom he says, Deut. xxxii. 9. The Lord's Portion is his People, Jacob is the Lot of his Inheritance. See also Deut. iv. 20. 1 Kings viii. 51. and other Places. And the Inheritance which the Gentiles were to obtain, was to be obtained, we see, Col. i. 12, 13. by their being translated out of the Kingdom of Satan into the Kingdom of Christ: So that take it either way, that we have obtained an Inheritance, or we are become his People and Inheritance; it in effect amounts to the same Thing, and so I leave it to the Reader.

i. e. God had purposed even before the taking the Israelites to be his People, to take in the Gentiles by Faith in Christ to be his People again: and what he purposes he will do without asking the Counsel or Consent of any one; and therefore you may be sure of this your Inheritance, whether the Jews consent to it or no.

12 " 'Twas a Part of the Character of the Gentiles, to be without Hope; fee chap. ii. 12. But when they received the Gospel of Jesus Christ, then they ceased to be Aliens from the Commonwealth of Israel, and became the People of God, and had Hope as well as the Jews; or, as St. Paul expresses it in the Name of the converted Romans, Rom. v. 2. We rejoice in Hope of the Glory of God. This is another Evidence that huão, we, here stands for the Gentile-Converts. That the Jeaus were not without Hope, or without God in the World, appears from that very Text, Eph. ii. 12. where the Gentiles are set apart under a discriminating Defcription properly belonging to them, the facred Scripture no where speaks of the Hebrew Nation that People of God, as without God, or without Hope, the contrary appears every where. See Rom. ii. 17. and xii. Alls xxiv. 15. and xxvi. 6, 7. and xxviii. 20. And therefore the Apostle might well fay, that those of the Gentiles who first entertain'd Hopes in Christ were to the Praise of the Glory of God. All Mankind having thereby now a new and greater Subject of praising and glorifying God for this great and unspeakable Grace and Goodness to them, of which before they had no Knowledge, no Thought, no Expectation.

13 * Ev a z justs, feems in the Tenor and Scheme of the Words

Truth, the good Tidings of your Salvation, and having believed in him, have been fealed by the Holy Ghost;

4 which was promised, and is the Pledge and Evidence of being the People of God?, his Inheritance given out ' for the Redemption ' of the purchased Possession.

the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, C

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14 Which is the earnest of our inheritance, until the redemption of the purchased possession.

to refer to 'εν ω 'εκληρώθημεν, ver. 11. St. Paul making a Parallel here between those of the Gentiles that first believed, and the Ephefians, tells them, that as those who heard and received the Gospel before them, became the People of God, &c. to the Praise and Glory of his Name; so they the Ephefians by believing became the People of God, &c. to the Praise and Glory of his Name; only in this Verse there is an Ellypsis of 'εκληρώθητε.

14 y The Holy Ghost was neither promised or given to the Heathen, who were Apostates from God, and Enemies, but only to the People of God, and therefore the Convert Ephesians having received it, might be affured thereby that they were now the People of God, and rest satisfied in this Pledge of it.

The giving out of the Holy Ghost, and the Gift of Miracles, was the great Means whereby the Gentiles were brought to receive

the Gospel, and become the People of God.

2 Redemption in facred Scripture fignifies not always firitly paying a Ransom for a Slave delivered from Bondage, but Deliverance from a flavish Estate into Liberty: So God declares to the Children of Ifrael in Egypt, Exod. vi. 6. I will redeem you with a firetched out Arm. What is meant by it is clear from the former Part of the Verse, in these Words, I will bring you out from under the Burden of the Egyptians, and I will rid you out of their Bondage. And in the next Verse he adds, And I will take you to me for my People, and I will be to you a God: The very Case here. As God in the Place cited promised to deliver his People out of Bondage under the Word redeem, so Deut. vii. 8. he telleth him, that he had brought them out with a mighty Hand, and redeemed them out of the House of Bondage, from the Hand of Pharaoh King of Egypt: Which Redemption was performed by God, who is called the Lord of Holts their Redeemer, without the Payment of any Ranfom. But here there was mepimolygic, a Purchase; and what the Thing purchased was we may see, Acis xx. 28. viz. the Church of God, ψω περιεποιήsaro, which he purchased with his own Blood, to be a People that should be the Lord's Portion, and the Lot of his Inheritance, as Moses speaks of the Children of Israel, Deut. xxxii. q. And hence St. Peter calls the Christians, I Pet. ii. 9. and els meperoliscis, which in the Margin of our Bible is rightly translated a purchased People: But 1,

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unto the praise of his Possession, that ye also might bring glory.

Praise and Glory to God b.

But if any one takes Enduposonies, ver. 2. to fignify we obtained an Inheritance, then manporousa, in this Verse, will signify that Inheritance, εἰς ἀπολύτρωσιν τζ; περιποιήσεως, until the Redemption of that purchased Inheritance, i. e. until the Redemption of our Bodies, viz. Resurrection unto eternal Life. But besides that this feems to have a more harsh and forced Sense, the other Interpretation is more confonant to the Stile and current of the facred Scripture, and (which weighs more with me) answers St. Paul's Defign here, which is to establish the Ephesians in a settled Persuasion, that they, and all the other Gentiles that believed in Christ, were as much the People of God, his Lot, and his Inheritance, as the Jews themselves, and equally Partakers with them of all the Privileges and Advantages belonging thereunto, as is visible by the Tenor of the 2d Chapter. And this is the Use St. Paul mentions of God's setting his Seal, 2 Tim. ii. 19. that it might mark who are his: And accordingly we find it apply'd, Rev. vii. 3. to the Foreheads of his Servants. that they might be known to be his, ch. iv. 1. For fo did those who purchased Servants, as it were take Possession of them, by setting their Marks on their Foreheads.

by believing and becoming the People of God, enhanced thereby the Praise and Glory of his Grace and Goodness; so here, ver. 14. he pronounces the same Thing of the Ephesians in particular, to whom he is writing, to possess their Minds with the Sense of the happy Estate they were now in by being Christians; for which he thanks God, ver. 3 and here again in the next Words.

SECT. III.

CHAP. I. 15 .- II. 10.

CONTENTS.

HAVING in the foregoing Section thanked God for the great Favours and Mercies which from the Beginning he had purposed for the Geneiles under the Messiah, in such a Description of that Design of the Almighty, as was sit to raise their Thoughts above the Law, and as St. Paul calls them beggarly Elements of the Jewish Constitution, which was nothing in Comparison of the great and glorious Design of the Gospel, taking Notice of their standing sirm in the Faith

Faith he had taught them, and thanking God for it, he here in this prays God that he would enlighten the Minds of the Ephefian-Converts, to fee fully the great Things that were actually done for them, and the glorious Estate they were in under the Gospel, of which in this Section he gives such a Draught, as in every Part of it shews, that in the Kingdom of Christ they are set far above the Mosaical Rites, and enjoy the spiritual and incomprehensible Benefits of it, not by the Tenure of a few outward Ceremonies, but by their Faith alone in Jesus Christ, to whom they are united, and of whom they are Members, who is exalted to the Top of all Dignity, Dominion and Power, and they with him their Head.

PARAPHRASE.

TEXT.

Wherefore I also here in my Confinement having heard of the Continuance of your Faith in Christ Jesus.

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15 " Anguous The must space wish so The noon Inoon, Wherefore I also after I beard of your Faith in the Lord Jefus. St. Paul's hearing of their Faith here mention'd, cannot fignify his being informed that they had received the Gospel, and believed in Christ, this would have looked impertinent for him to have told them, fince he himself had converted them, and had lived a long Time amongst them, as has been already observed. We must therefore seek another Reason of his mentioning his hearing of their Faith, which must fignify fomething else than his being barely acquainted that they were Christians, and this we may find in these Words, chap. iii. 13. Wherefore I desire that ye faint not at my Tribulations for you. He as Apostle of the Gentiles, had alone preached up Freedom from the Law, which the other Apostles who had not that Province (see Gal. ii. 9.) in their converting the Jews, seem to have faid nothing of, as is plain from A&s xxi. 20, 21. Twas upon account of his preaching that the Christian Converts were not under any Subjection to the Observances of the Law, and that the Law was abolished by the Death of Christ, that he was seized at Jerufalen, and fent as a Criminal to Rome to be tried for his Life, where he was now a Prisoner. He being therefore afraid that the Ephefians and other Convert Gentiles, feeing him thus under Perfecution, in hold, and in Danger of Death, upon the Score of his being the Preacher and zealous Propagator and Minister of this great Article of the Christian Faith, which seemed to have had its Rife and Defence wholly from him, might give it up, and not fland firm in the Faith which he had taught them, was rejoiced when

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when in their Confinement he heard that they perfisted stedfast in that Faith, and in their Love to all the Saints, i. e. as well the Convert Gentiles that did not, as those Jews that did conform to the Jewish Rites. This I take to be the Meaning of his hearing of their Faith here mentioned; and conformably hereunto, chap. vi. 19, 20. he desires their Prayers, that he may with Boldness preach the Mystery of the Gospel, of which he is the Ambassador in This Mystery of the Gospel, 'tis plain from chap. i. 9, &c. and chap. iii. 3-7. and other Places, was God's gracious Purpote of taking the Gentiles, as Gentiles, to be his People under the Golpel. St. Paul, whilst he was a Prisoner at Rome, writ to two other Churches, that at Philippi and that at Coloss: To the Colosfians, chap. i. 4. he uses almost verbatim the same Expression that he does here, Having heard of your Faith in Christ Jesus, and of your Love which ye have to all the Saints; He gives Thanks to God for their knowing and flicking to the Grace of God in Truth, which had been taught them by Epaphras, who had informed St. Paul of this, and their Affection to him; whereupon he expresses his great Concern that they should continue in that Faith, and not be drawn away to Judaizing, which may be seen from ver. 14. of this Chapter, to the End of the Second. So that the hearing of their Faith, which he fays both to the Ephefians and Colossians, is not his being told that they were Christians, but their continuing in the Faith they were converted to and instructed in, viz. that they became the People of God, and were admitted into his Kingdom only by Faith in Chrift, without submitting to the Mosaical Institution, and legal Observances, which was the Thing he was afraid they should be drawn to, either through any Despondency in themselves, or Importunity of others now that he was removed from them, and in Bonds, and thereby give up that Truth and Freedom of the Gospel which he had preach'd to them.

To the same purpose he writes to the Philippians, chap. i. 3-5. telling them that he gave Thanks to God, 'επὶ πάση τη μνεία ἀυτών, upon every mention was made of them, upon every Account he receiv'd of their continuing in the Fellowship and Profession of the Golpel, as it had been taught them by him, without changing or wavering at all, which is the same with hearing of their Faith, and that thereupon he prays amongst other things, chiefly that they might be kept from Judaizing: As appears wer. 27, 28. where the thing he defired to hear of them was, that they flood firm in one Spirit, and one Mind, jointly contending for the Faith of the Gospel, in nothing startled by those who are Opposers; so the Words are, and not their Adversaries. Now there was no Party at that Time, who were in Opposition to the Gospel which St. Paul preach'd, and with whom the Convert Gentiles had any Dispute, but those who were for keeping up Circumcifion, and the Jewish Rites under the Gospel. These were they who St. Paul apprehended alone as likely to affright the Convert Gentiles, and make them start out of the way from the Gospel, which is the proper Import of aluguaror.

Ggg.

EPHESIANS. Chap.I.

Jefus, and your Love to all the Saints d, 16 cease not to give Thanks for you, making mention of you in my Prayers; 17 that the God of our Lord Jesus Christ,

love unto all the faints, 16 Cease not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ,

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Tho' this Passage clearly enough indicates what it was that he was and should always be glad to hear of them, yet he more plainly shews his Apprehension of Danger to them, to be from the Contenders for Judaism, in the express Warning he gives them against that fort of Men, chap. iii. 2, 3. So that this Hearing which he mentions, is the hearing of these three Churches persisting firmly in the Faith of the Gospel which he had taught them, without being drawn at all towards Judaizing. 'Twas that for which St. Paul gave Thanks; and it may reasonably be presumed that if he had writ to any other Churches of Converted Gentiles, whilst he was a Prisoner at Rome, upon the like Carriage of theirs, something of the same kind would have been said to them. So that the great Business of these three Epistles written during his being a Prisoner at Rome, was to explain the Nature of the Kingdom of God under the Messiah, from which the Gentiles were now no longer shut out by the Ordinances of the Law; and confirm the Gentiles in the Belief of it. St. Paul being chosen and sent by God to preach the Gospel to the Gentiles, had in all his Preaching set forth the Largeness and Freedom of the Kingdom of God now laid open to the Gentiles, by taking away the Wall of Partition that kept them out. This made the Jews his Enemies, and upon this account they had feized him, and he was now a Prisoner at Rome. Fearing that the Gentiles might be wrought upon to submit to the Law now that he was thus removed, or fuffering for this Gospel, he tells these three Churches, that he rejoices at their standing firm in the Faith, and thereupon writes to them, to explain and confirm to them the Kingdom of God under the Messiah, into which all Men now had an Entrance by Faith in Christ, without any Regard to the Terms where-by the Jews were formerly admitted. The setting forth the Largeness and free Admittance into this Kingdom, which was so much for the Glory of God, and so much shewed his Mercy and Bounty to Mankind, that he makes it as it were a new Creation, is, I fay, plainly the Bufiness of these three Epistles, which tend all vifibly to the same thing, that any one that reads them cannot mistake the Apostle's Meaning, they giving such a clear Light one to another.

Words, that the Word All is emphatical here, and put in for some particular Reason. I can, I confess, see no other but this, viz. That they were not by the Judaizers in the least drawn away from

the Father of glory, may give unto you the fpirit of wisdom and revelation, in the knowledge of him:

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from their 18 The eyes of your understanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the faints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Christ when he raised him from the dead, and the Father of Glory, would endow your Spirits with Wisdom, and Revelation, whereby ye may know him; and enlighten the Eyes of your 18 Understandings, that you may see what Hopes his calling you to be Christians carries with it, and what an abundant Glory it is to the Saints to become his People, and the Lot of his Inheritance; and what an exceeding great Power 19 he has employ'd upon us 1: Who be-20 lieve a Power corresponding to that mighty Power which he exerted in the raising Christ from the dead, and in G g g 2

their Esteem and Love of those who were not circumcised, nor obferved the Jewish Rites; which was a Proof to him that they stood firm in the Faith and Freedom of the Gospel, which he had instructed them in.

17 * Father of Glory: An Hebrew Expression which cannot well be changed, since it signifies his being glorious himself, being the Fountain from whence all Glory is derived, and to whom all Glory is to be given. In all which Senses it may be taken kere, where there is nothing that appropriates it in particular to any of them

f Wisdom is visibly used here for a right Conception and Understanding of the Gospel. See Note v. 8.

Revelation is used by St. Paul, not always for immediate Infpiration, but as it is meant here, and in most other Places, for such Truths which could not have been found out by human Reafon, but had their first Discovery from Revelation, though Men afterwards came to the Knowledge of those Truths by reading them in the sacred Scripture, where they are set down for their Information.

19 h Us here, and you, chap. ii. 1. and us, chap. ii. 5. 'tis plain fignify the same, who being dead, partaked of the Energy of that great Power that raised Christ from the Dead, i. e. the Convert Gentiles; and all those glorious Things he in v. 18—23. intimates to them, by praying they may see them, he here in this 19th Versetells, is bestow'd on them as Believers, and not as Observers of the Mosaical Rites.

fetting him next to himself over all Things relating to his heavenly King-21 dom ', far above all Principality, and Power,

fet him at his own right hand, in the heavenly places.

21 Far above all principality, and power,

20 1 Έν τοις έπυρανίοις, in beavenly Places, says our Translation, and so ver. 3. but possibly the Marginal Reading, Things, will be thought the better, if we compare ver. 22. He fet him at his right Hand, i. e. transferr'd on him his Power, 'ev' empavious, i. e. in his Heavenly Kingdom; that is to fay, fet him at the Head of his Heavenly Kingdom; sce ver. 22. This Kingdom in the Gospel is called indifferently Basileia beod, the Kingdom of God; and Basileia ซพิง อบ่อลงพึง, the Kingdom of Heaven. God had before a Kingdom and People in this World, viz. that Kingdom which he erected to himself of the Jews, selected and brought back to himself out of the apostatized Mass of revolted and rebellious Mankind: With this his People he dwelt, among them he had his Habitation, and ruled as their King in a peculiar Kingdom; and therefore we fee that our Saviour calls the Jews, Mat. viii. 12. The Children of the Kingdom. But that Kingdom, though God's, was not yet Basilela รนึบ อบักลงนึบ, the Kingdom of Heaven; that came with Christ: See Mat. iii. 2. and x. 7. That was but 'επίγαιος, of the Earth, compared to this & BERDUOS, heavenly Kingdom, which was to be erected under Jesus Christ; and with that fort of Distinction our Saviour feems to speak and use those Words 'enivera earthly, and 'empravia beavenly, John iii. 12. In his Discourse there with Nicodemus, he tells him, unless a Man be born again he could not see the Kingdom of God. This being born again stuck with Nicodemus, which Christ reproaches him with, fince being a Teacher in Israel, he understood not that which belong'd to the Jewish Constitution, wherein to be baptiz'd, for Admittance into that Kingdom, was called and counted to be born again; and therefore fays, if having spoken to you 'exigata, Things relating to your own earthly Constitution, you comprehend me not, how shall you receive what I say, if I speak to you, τὰ επυράνια, beavenly Things, i. e. of that Kingdom which is purely heavenly? And according to this St. Paul's Words here, Epb. i. 10. τά τε εν τοῖς οὐρανοῖς καὶ τὰ επὶ τῆς γῆς, (which occur again, chap. iii. 15. Col. i. 16. 20.) may perhaps not unfitly be interpreted of the spiritual heavenly Kingdom of God, and that also of the more earthly one of the Jews, whose Rites and politive Institutions St. Paul calls Elements of the World, Gal. iv. 3. Col. ii. 8, 9. which were both at the coming of the Messiah consolidated into one, and together re-established under one Head, Christ Jesus. The whole Drift of this, and the two following Chapters, being to declare the Union of Jesus and Gentiles into one Body, under Christ the Head of the heavenly Kingdom. And he that sedately compares Eph. ii. 16. with Col. i. 20. in both which CO th

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and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

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things under his feet, and gave him to be the head over all things to the Church.

23 Which is his body, the fulness of him that filleth all in all. Power, and Might, and Dominion k, and any other, either Man or Angel, of greater Dignity and Excellency, that we may come to be acquainted with, or hear the Names of either in this World, or the World to come. And hath put all Things in Subjection 22 to him; and him, invested with a Power over all Things, he hath constituted Head of the Church, which 23 is his Body, which is compleated by him alone i, from whom comes all that gives any Thing of Excellency and Perfection to any of the Members of the Church: Where to be a Jew or a Greek, circumcifed, or uncircumciled, a Barbarian or a Scythian, a Slave, or a Freeman, matters not; but to be united to him, to partake of his Influence and Spirit is all in all.

Places 'tis evident the Apostle speaks of the same Thing, viz. God's reconciling of both Jews and Gentiles by the Cross of Christ, will scarce be able to avoid thinking, that Things in Heaven, and Things on Earth, signify the People of the one and the other of these Kingdoms.

21 k These abstract Names are frequently used in the new Testament according to the Stile of the Eastern Languages, for those vefted with Power and Dominion, &c. and that not only here on Earth among Men, but in Heaven among superior Beings: And so often are taken to express Ranks and Degrees of Angels; and though they are generally agreed to do fo here, yet there is no reafon to exclude earthly Potentates out of this Text, when maons neceffarily includes them; for that Men in Power are one fort of aprai and essoia, in a Scripture-fense, our Saviour's own Words shew, Luke xii. 11. & xx. 2. Besides the Apostle's chief aim here being to fatisfy the Ephefians, that they were not to be subjected to the Law of Moses, and the Government of those who rul'd by it, but they were called to be of the Kingdom of the Messiah: It is not to be supposed, that here where he speaks of Christ's Exaltation to a Power and Dominion paramount to all other, he should have an Eye to that little and low Government of the Jews, which it was beneath the Subjects of fo glorious a Kingdom as that of Jesus Christ to submit themselves to: And this the next Words do farther enforce.

23 ¹ Πλήρωμα, Fulness, here is taken in a passive Sense, for a thing to be filled or compleated, as appears by the following Words,

And " you also being dead in Trespasses and Sins, in which you Gentiles, before you were converted to the Gospel, walked according to the State and Constitution

t And you hath he quickned who were dead in trespasses and fins,

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of him that filleth all in all, i. e. It is Christ the Head who perfecteth the Church, by supplying and furnishing all things to all the Members, to make them what they are and ought to be in that Bo-

dy. See ch. v. 18. Col. ii. 10. & iii. 10, 11.

1 m Kai, And, gives us here the Thread of St. Paul's Discourse, which is impossible to be understood without seeing the Train of it; without that View it would be like a Rope of Gold Dust, all the Parts would be excellent, and of Value, but would feem heaped together, without Order or Connection. This And here, 'tis true, ties the Parts together, and points out the Connection and Coherence of St. Paul's Discourse; but yet it stands so far from 'suabigeu fet, in v. 20. of the foregoing Chapter; and guvelwordings, quickned, v. 5. of this Chapter, which are the two Verbs it copulates together; that by one not acquainted with St. Paul's Stile, it would scarce be observed or admitted; and therefore it may not be amis to lay it in its due Light, so as to be visible to an ordinary Reader. St. Paul, v. 18 -20. prays that the Ephefians may be for enlighten'd, as to see the great Advantages they received by the Gospel: Those that he specifies are these; i. What great Hopes it gave them. 2. What an exceeding Glory accompanied the Inheritance of the Saints. 3. The mighty Power exerted by God on their behalf, which bore some Proportion to that which he employ'd in the raising Christ from the Dead, and placing him at his Right hand: Upon the mention of which his Mind being full of that glorious Image, he lets his Pen run into a Description of the Exaltation of Christ; which lasts to the End of that Chapter, and then reaffumes the Thread of his Discourse; which in short stands thus, " I pray God that the Eyes of your Understandings may be " enlighten'd, that you may fee the exceeding great Power of "God, which is employ'd upon us who believe : [uarà Thu] cor"responding to that Energy wherewith he raised Christ from the " Dead, and feated him at his right Hand; for so also has he " raised you who were dead in Trespasses and Sins: Us, I say, " who were dead in Trespasses and Sins has he quickened, and rai-" fed together with Christ, and seated together with him in his " heavenly Kingdom. This is in short the Train and Connection of his Discourse from ch. i. 18. to ii. 5. tho' it be interrupted by many incident Thoughts; which, as his manner is, he enlarges upon by the Way, and then returns to the Thread of his Discourse. For here again in the first Verse of the second Chapter, we must obferve, that having mentioned their being dead in Trespesses and amis pe to the **Hopes** e In-God e emat his ull of of the , and stands nay be ver of] corom the has he I fay. and raiin his nection pted by enlarges iscourie. must obffes and

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Sins, he enlarges upon that forlorn Estate of the Gentiles before their Conversion; and then comes to what he design'd, that God out of his great Goodness quicken'd, raised, and placed them together with Christ in his heavenly Kingdom. In all which, it is plain, he had more regard to the things he declared to them, than to a nice grammatical Construction of his Words: For 'tis manifest, x' and ver. 1. and x' and, ver. 5. copulate sus zwo xounce quicken'd, with 'exádices fet, ver. 20. of the foregoing Chapter, with the two following Words, ver. 6. κ, συνήγειρε κ, συνεκάθισεν εν επυρανιοις, and hath raised up together, and hath made sit together in heavenly Places. St. Paul, to display the great Power and Energy of God shew'd towards the Gentiles, in bringing them into his heavenly Kingdom, declares it to be κατα την ενέργειαν, proportionable to that Power wherewith he raised Jesus from the Dead, and seated him at his Right-hand: To express the Parallel, he keeps to the parallel Terms concerning Christ; he fays, chap. i. 20. 'eyela: auto 'ex Tous venção no enáblaces es desta autou es tois empariois, raising him from the dead, and fet him at his own right hand in heavenly places. Concerning the Gentile Converts his Words are, chap. ii. 5, 6. 2 οντας ήμας νεκρούς τοις παραπίωμασι συνεζωοποίητε τω χριςώ, κ' συνήγειρε u ouvenatioes es empoavire; And us being dead in trespasses, be bath quickened together with Christ, and bath raised us up together, and made us fit together in heavenly places. It is also visible, that mas you, ver. 1. and mas; us, ver. 5. are both governed by the Verb sune Zwo roinge, quicken'd together, ver. 5. though the grammatical Construction be somewhat broken, but is repaired in the Sense. which lies thus, "God by his mighty Power raised Christ from " the dead; by the like mighty Power, you Gentiles of Ephefus " being dead in Trespasses and Sins; what do I say, you of Ephe-" fus, nay, us all Converts of the Gentiles being dead in Trespasses " has he quicken'd and raised from the dead: You Ephesians were " dead in Trespasses and Sins, in which you walked according to " the Course of this World, according to the Prince of the Power " of the Air, the Spirit that yet worketh in the Children of Dif-" obedience; and so were we, all the rest of us who are converted " from Gentilism: we, all of us, of the same Stamp and Strain, " involved in the fame Conversation, living heretofore according " to the Lusts of our Flesh, to which we were perfectly obedient, " doing what our carnal Wills and blinded Minds directed us, be-" ing then no less Children of Wrath, no less liable to Wrath and " Punishment than those that remained still Children of Disobedi-" ence, i. e. unconverted; but God, rich in Mercy, for his great " Love wherewith he loved us, hath quicken'd us all, being dead " in Trespasses, (for 'tis by Grace ye are saved) and raised us, &c. This is St. Paul's Sense drawn out more at length, which in his compendious way of writing, wherein he crowds many Ideas together, as they abounded in his Mind, could not easily be ranged under Rules of Grammar. The promiscuous Use St. Paul here makes of we and you, and his so easy changing one into the other, plainly

EPHESIANS. Chap. 11.

2 Constitution of this World n, conforming yourself to the Will and Pleasure of the Prince of the Power of the Air n, the Spirit that now yet possesses and works n in the Children of Disobedience q.

3 Of which Number even we all having formerly been ', lived in the Lusts of

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. C

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3 Among whom also we all had our converfation in times past, in the lusts of our slesh.

shews, as we have already observed, that they both stand for the same sort of Persons, i. e. Christians, that were formerly Pagans, whose State and Life, whilst they were such, he here expresly describes.

2 " A.w may be observed in the New Testament to signify the lafting State and Constitution of Things, in the great Tribes or Collections of Men, consider'd in reference to the Kingdom of God; whereas there were two most eminent and principally intended, if I mistake not, by the Word alovec, when that is used alone, and that is o vou alian, this present World, which is taken for that State of the World wherein the Children of Ifrael were his People, and made up his Kingdom upon Earth; the Gentiles, i. e. all the other Nations of the World being in a State of Apostafy and Revolt from him, the professed Vassals and Subjects of the Devil, to whom they paid Homage, Obedience and Worship: And alan μελλών, the World to come, i. e. the Time of the Gospel, wherein God by Christ broke down the Partition-Wall between Few and Gentile, and opened a way for reconciling the rest of Mankind, and taking the Gentiles again into his Kingdom under Jesus Christ, under whose Rule he had put it.

• In these Words St. Paul points out the Devil, the Prince of the revolted Part of the Creation, and Head of that Kingdom which stood in opposition to, and was at War with the Kingdom of Jesus

Christ

P 'Everyouves; is the proper Term whereby in the Greek is fignified

the Possession and Acting of any Person by an evil Spirit.

q Children of Disobedience are those of the Gentiles, who continued still in their Apostacy under the Dominion of Satan, who ruled and acted them, and return'd not from their Revolt, described Rom. i. 18, &c. into the Kingdom of God, now that Jesus Christ had opened an Entrance into it to all those who disobey'd not his Call; and thus they were called, chap. v. vi.

3" Ev of cannot fignify, Among st whom we also all had our Conversation: For it wasti, we, stands for either the converted

Jews,

Chap. II. EPHESIANS.

fulfilling the defires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

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4 But God who is rich in mercy, for his great love wherewith he loved us, our Flesh, fulfilling the Desires thereof, and of our blinded perverted Minds.
But ' God who is rich in Mercy ', 4
through his great Love wherewith he
Hhh holoved

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Jews, or Converts in general, it is not true. If que stand (as is evident it doth) for the converted Gentiles, of what Force or Tendency is it for the Apostle to say, We the converted Gentiles heretofore lived among the unconverted Gentiles? But it is of great Force, and to his Purpose, in magnifying the free Grace of God to them, to say, We of the Gentiles, who are now admitted to the Kingdom of God, were formerly of that very Sort of Men in whom the Prince of the Power of the Air ruled, leading Lives in the Lusts of our Flesh, obeying the Will and Inclinations thereof, and so as much exposed to the Wrath of God, as those who still remain in their Apostacy under the Dominion of the Devil.

*This was the State that the Gentile World were given up to. See Rom. i. 21, 24. Parallel to this third Verse of this second Chapter, we have a Passage in chap. iv. 17—20. of this same Epissle, where μαθώς ½ τὰ λοιπὰ ἔθνη, ενεπ as the other Gentiles, plainly answers ὡς χ οἱ λοιποί, ενεπ as the others here; and ἐν ματαίστητι τοῦ κὰς ἀυτῶν ἐσκοτισμένοι τῆ ἔκανοία, in the Vanity of their Minds, having their Understandings darkned, answers ἐν ταῖς ἐπιθυμίαις τῆς σαρμὸς ὑμῶν ποιοῦντες τὰ θελύματα τῆς εαρκὸς ὑ, τῶν διανοιῶν, in the Lusts of our Flesh, fulfilling the Desires of the Fiesh, and of the Mind. He that compares these Places, and considers that what is said in the fourth Chapter contains the Character of the Gentile World, of whom it is spoken, I say, he that reads and considers these two Places well together, and the Correspondency between them, cannot doubt of the Sense I understand this Verse in; and that St. Paul here, under the Terms we and our, speaks of the Gentile Converts.

4 'O Si, but, connects this Verse admirably well with the immediate preceding, which makes the Parts of that incident Discourse cohere, which ending in this Verse, St. Paul in the Beginning of ver. 5. takes up the Thread of his Discourse again, as if nothing had come between; though & Si, but, in the Beginning of this 4th Verse, rather breaks than continues the Sense of the whole. See Note, ver. 1.

u Rich in Mercy. The Design of the Apostle being in this Epistle to set forth the exceeding great Mercy and Bounty of God to the Gentiles under the Gospel, as is manifest at large, chap. it it plain that has no, here in this Verse, must mean the Gentile Converts.

5 loved us, even us Gentiles who were dead * in Trespasses hath he quickenedy, together with Christ, (by Grace ye

6 are faved) and hath raised " us up together with Christ, and made us Partakers in and with Jefus Christ, of the Glory and Power of his heavenly which God has Kingdom. into his Hands, and put under his

7 Rule: That in the Ages * to come

Even when we were dead in fins, hath quickned us together with Christ, (by grace ye are faved)

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6 And hath raifed us up together, and made us fit together in heavenly places in Christ lefus.

7That in the ages to

" Dead in Trespasses, does not mean here, under the Condemnation of Death, or obnoxious to Death for our Transgressions, but fo under the Power and Dominion of Sin, fo helples in that State, into which for our Apostacy we were deliver'd up by the just Judgment of God, that we had no more Thought, nor Hope, nor Ability to get out of it, than Men dead and buried have to get out of the Grave. This State of Death he declares to be the State of Gentilism, Col. ii. 13. in these Words; And you being dead in Trespasses, and the Uncircumcision of your Flesh, bath God quicken'd together with him, i. e. Chrift.

7 Quickened. This quickening was by the Spirit of God given to those who by Faith in Christ were united to him, became Members of Christ, and Sons of God, partaking of the Adoption, by which Spirit they were put into a State of Life; fee Rom. viii. -15. and made capable, if they would, to live to God, and not to obey Sin in the Lusts thereof, nor to yield their Members Instruments of Sin unto Iniquity; but to give up themselves to God, as Men alive from the Dead, and their Members to God as Instruments of Righteousness; as our Apostle exhorts the converted Romans to do, Rom. vi.11-13.

6 2 Wherein this raising confists, may be feen, Rom. vi. 1-7 * The great Favour and Goodness of God manifests itself in the Salvation of Sinners in all Ages: But that which most eminently fets forth the Glory of his Grace, was those who were first of all converted from Heathenism to Christianity, and brought out of the Kingdom of Darkness, in which they were as dead Men, without Life, Hope, or fo much as a Thought of Salvation, or a better State, into the Kingdom of God. Hence it is that he fays, chap. i. 12. That we should be to the Praise of his Glory who first believed. To which he feems to have an Eye in this Verfe; the first Converfion of the Gentiles being a furprizing and wonderful Effect and Inflance of God's exceeding Goodness to them, which, to the Glory of his Grace, should be admired and acknowledged by all future Ages; and so Paul and Barnabas speak of it, Acts xiv. 27. They rebearfed all that God bad done with them, and how he had opened the Door of Faith to the Gentiles. And so James and the Elders at come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus.

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8 For by grace are ye faved, through faith;

he might thew the exceeding Riches of his Grace in his Kindness towards us through Christ Jesus. For by God's 8 Free Grace it is that ye be are through Faith in Christ saved and brought into the Kingdom of God c, and made his H h h 2 People,

Jerusalem, when they heard what Things God had wrought by St. Paul's Ministry amongst the Gentiles, they glorified the Lord, Acts xxi. 19. 20.

8 b Ye. The Change of we in the foregoing Verse, to ye here, and the like Change observable, wer. 1. & 5. plainly shews, that the Persons spoken of under these two Denominations, are of the same Kind, i. e. Gentile Converts; only St. Paul ever now and then, the more effectually to move those he is writing to, changes we into ye, and vice versa; and so makes, as it were, a little Sort of Distinction, that he may the more emphatically apply himself to them.

He that reads St. Paul with Attention, cannot but obferve, that speaking of the Gentiles, he calls their being brought back again from their Apostacy into the Kingdom of God, their being faved. Before they were thus brought to be the People of God again under the Meffiab, they were, as they are here described, Aliens, Enemies, without Hope, without God, dead in Trespasses and Sins; and therefore when by Faith in Christ they came to be reconciled, and to be in Covenant again with God, as his Subjects and liege People, they were in the Way of Salvation, and if they persevered, could not miss attaining of it, though they were not yet in actual Possession. The Apostle, whose Aim it is in this Epiftle to give them an high Sense of God's extraordinary Grace and Favour to them, and to raise their Thoughts above the mean Obfervances of the Law, shews them that there was nothing in them; no Deeds or Works of theirs, nothing that they could do to prepare or recommend themselves, contributed ought to the bringing them into the Kingdom of God under the Gospel; that it was all purely the Work of Grace, for they were all dead in Trespasses and Sins, and could do nothing, not make one Step or the least Motion towards it. Faith, which alone gained them Admittance, and alone opened the Kingdom of Heaven to Believers, was the fole Gift of God; Men by their natural Faculties could not attain to it. Faith which is the Source and Beginning of this new Life; and the Gentile World who were without Sense, without Hope of any such thing, could no more help themselves, or do any Thing to procure it themselves, than a dead Man can do any Thing to procure him-'Tis God here does all; by Revelation of what they could never discover by their own natural Faculties, he bestows on

People, not by any Thing you did your selves to deserveit, it is the Free Gift'of God, who might if he had so pleased, with Justice have left you in that forlorn lost

and that not of your felves: it is the gift of God:

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them the Knowledge of the Meffiah, and the Faith of the Gospel; which assoon as they have received, they are in the Kingdom of God, in a new State of Life; and being thus quicken'd by the Spirit, may as Men alive work if they will. Hence St. Paul fays, Rom. x. Faith cometh by hearing, and hearing by the Word of God; having in the foregoing Verses declared, there is no believing without hearing, and no hearing without a Preacher, and no Preacher unless he be sent, i. e. the good Tidings of Salvation by the Mesfish, and the Doctrine of Faith was not, nor could be known to any, but to those to whom God communicated it, by the preaching of Prophets and Apostles, to whom he revealed it, and whom he fent on this Errand with this Discovery. And thus God now gave Faith to the Ephefians, and the other Gentiles, to whom he fent St. Paul, and others his Fellow-Labourers, to bestow on them the Knowledge of Salvation, Reconciliation, and Restoration into his Kingdom of the Meffiah. All which, tho' revealed by the Spirit of God in the Writings of the Old Testament, yet, the Gentile World was kept wholly Strangers from the Knowledge of, by the Ceremonial Law of Moses, which was the Wall of Partition that kept the Gentiles at a distance, Aliens and Enemies; which Wall God now, according to his gracious purpose before the erecting of it, having broke down, communicated to them the Doctrine of Faith, and admitted them upon their Acceptance of it, to all the Advantages and Privileges of his Kingdom; all which was done of his free Grace, without any Merit or Procurement of theirs; he was found of them who fought him not, and was made manifest to them that asked not after him. I defire him that would clearly understand this ch. ii. of the Ephesians, to read carefully with it, Rom. x. & 1 Cor. ii. 9_____16. where he will fee, that Faith is wholly owing to the Revelation of the Spirit of God, and the Communication of that Revelation by Men fent by God, who attain'd this Knowledge, not by the Affistance of their own natural Parts, but from the Revelation of the Spirit of God. Thus Faith we fee is the Gift of God, and with it, when Men by Baptism are admitted into the Kingdom of God, comes the Spirit of God, which brings Life with it: For the attaining this Gift of Faith, Men do or can do nothing; Grace hitherto does all, and Works are wholly excluded; God himself creates them to do good Works, but when by him they are made living Creatures in this new Creation, it is then expected, that being quickened, they should act; and from henceforwards Works are required, not as the meritorious Cause

o Not of works, left Estate. That no Man might have any 9 any man should boast: Pretence of Boasting of himself, or his

own

of Salvation, but as a necessary, indispensable Qualification of the Subjects of God's Kingdom under his Son Jesus Christ; it being impossible that any one should at the same time be a Rebel and a Subject too: And though none can be Subjects of the Kingdom of God, but those who continuing in the Faith that has been once beflow'd on them, fincerely endeavour to conform themselves to the Laws of their Lord and Master Jesus Christ ; and God gives eternal Life to all those, and those only that do so; yet eternal Life is the G to of God, the Gift of Free Grace, fince their Works of fincere Obedience afford no manner of Title to it ; their Righteoufness is imperfect, i. e. they are all unrighteous, and so deserve Death; but God gives them Life upon the account of his Righteoulnels, vid. Rom. i. 17. the Righteoulnels of Faith which is by

Jesus Christ; and so they are still saved by Grace.

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Now when God hath by calling them into the Kingdom of his Son, thus quickened Men, and they are by his free Grace created in Christ Jesus unto good Works, that then Works are required of them, we see in this, that they are called on, and pressed to walk worthy of God, who hath called them to his Kingdom and Glory, I Theff. ii. 12. And to the same purpose here, ch. iv. 1. Phil. i. 27. Col. i. 10-12. So that of those who are in the Kingdom of God, who are actually under the Covenant of Grace, good Works are strictly required, under the Penalty of the Loss of Eternal Life; If ye live after the Flesh ye shall die, but if through the Spirit ye mortify the Deeds of the Body, ye shall live, Rom. viii. 13. And so Rom. vi. 11, 13. they are commanded to obey God as living Men. This is the Tenor of the whole New Testament: The Aposiate Heathen World were dead, and were of their felves in that State not capable of doing any thing to procure their Translation into the Kingdom of God; that was purely the Work of Grace: But when they received the Gospel, they were then made alive by Faith, and by the Spirit of God; and then they were in a State of Life, and working and Works were expected of them. Thus Grace and Works confift without any difficulty; that which has caus'd the Perplexity and feeming Contradiction, has been Mens mistake concerning the Kingdom of God: God in the Fulness of Time fet up his Kingdom in this World under his Son; into which he admitted all those who believed on him, and received Jesus the Messiah for their Lord. Thus by Faith in Jesus Christ Men became the People of God, and Subjects of his Kingdom; and being by Baptism admitted into it, were from henceforth, during their continuing in the Faith, and Profession of the Gospel, accounted Saints, the Beloved of God, the Faithful in Christ Jesus, the People of God, faved, &c. for in these Terms, and the like, the sacred new State in the Kingdom of God, we are, and ought to look upon our felves, not as deriving any thing from ourselves, but as the mere Workmanship of God created in Christ Jesus,

no For we are his workmanship, created in Christ Jesus unto C

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cred Scripture speaks of them. And indeed those who were thus translated into the Kingdom of the Son of God, were no longer in the dead State of the Gentiles; but having passed from Death to Life, were in the State of the Living, in the way to eternal Life; which they were fure to attain, if they perfevered in that Life which the Gospel required, viz. Faith and fincere Obedience. But yet this was not an actual Possession of eternal Life in the Kingdom of God in the World to come; for by Apostacy or Disobedience, this, though fometimes called Salvation, might be forfeited and loft; whereas he that is once possessed of the other, hath actually an eternal Inheritance in the Heavens, which fadeth not away. These two Considerations of the Kingdom of Heaven tome Men have confounded and made one; fo that a Man being brought into the first of these, wholly by Grace without Works. Faith being all that was required to instate a Man in it, they have concluded that for the attaining eternal Life, or the Kingdom of God in the World to come, Faith alone, and not good Works, are required, contrary to express Words of Scripture, and the whole Tenor of the Gospel: But yet not being admitted into that State of eternal Life for our good Works, 'tis by Grace here too that we are faved, our Righteoulness after all being imperfect, and we by our Sins liable to Condemnation and Death: But 'tis by Grace we are made Partakers of both these Kingdoms; 'tis only into the Kingdom of God in this World we are admitted by Faith alone without Works; but for our Admittance into the other, both by Faith and Obedience, in a fincere endeavour to perform those Duties, all those good Works which are incumbent on us, and come in our way to be performed by us, from the time of our believing till our Death.

Works of the Law, nor in Consideration of our submitting to the Mosaical Institution, or having any Alliance with the Tewish Nation, that we Gentiles are brought into the Kingdom of Christ; we are in this entirely the Workmanship of God, and are, as it were, created therein, framed and sitted by him, to the Performance of those good Works which we were from thence to live in; and so owe nothing of this our new Being, in this new State, to any Preparation or Fitting we received from the Jewish Church, or any Relation we stood in thereunto. That this is the meaning of the new Creation under the Gospel, is evident from St. Paul's own

explaining

good works, which God to the End we should do good Works, hath before ordained for which he had prepared and fitted us to live in them.

explaining of it himself, 2 Cor. v. 16——18. viz. That being in Christ was all one as if he were in a new Creation; and therefore from hencesorth he knew no body after the Flesh, i.e. he pretended to no Privilege for being of a Jewish Race, or an Observer of their Rites; all these old Things were done away; all things under the Gospel are new, and of God alone.

• This is conformable to what he says, v. 5, 6. That God quickened and raised the Gentiles, that were dead in Trespasses and Sins, with Christ, being by Faith united to him, and partaking of the same Spirit of Life which raised him from the Dead; whereby, as Men brought to Life, they were enabled (if they would not

refift nor quench that Spirit) to live unto God in Righteousness and Holiness, as before they were under the absolute Dominion of Sa-

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SECT. IV.

CHAP. II. 11-22.

CONTENTS.

FROM this Doctrine of his in the foregoing Section, that God of his Free Grace, according to his Purpose from the beginning, had quicken'd and rais'd the Convert-Gentiles. together with Christ, and seated them with Christ in his heavenly Kingdom, St. Paul here in this Section draws this Inference to keep them from Judaizing, that though they (as was the State of the Heathen World) were heretofore, by being uncircumcifed, that out from the Kingdom of God, Strangers to the Covenants of Promise, without Hope and without God in the World, yet they were by Christ, who had taken the Ceremonial Law, that Wall of Partition, that kept them in that State of Distance and Opposition, now received, without any subjecting them to the Law of Moses, to be the People of God, and had the fame Admittance into the Kingdom of God with the Jews themselves, with whom they were now created into one new Man or Body of Men; so that they were no longer to look on themselves any more as Aliens, or remoter off from the Kingdom of God, than the Jews themselves.

PARAPHRASE.

TEXT.

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Wherefore remember that ye who were heretofore Gentiles, distinguish'd and separated from the Jews, who are circumcised by a Circumcision made with Hands in their Flesh, by your not being circumcised in your

Flesh f, were at that Time without all Knowledge of the Messiah, or any Expectation of Deliverance or Salvation by him g, Aliens from the Commonwealth of Israel h, and Strangers to the Covenants of Promise h, not having any Hope of any such Thing, and living in the World without having the true God for their God k, or they

being his People. But now you that were formerly remote and at a distance,

Herefore remember that ye being in time paffed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye who sometimes were far off, are made

11 f This Separation was fo great, that to a few the uncircumcifed Gentiles were counted so polluted and unclean, that they were not shut out barely from their holy Places and Service, but from their Tables and ordinary Conversation.

12 8 That this is the Meaning of being without Christ here, is evident from this, that what St. Paul fays here, is to shew the different State of the Gentiles from that of the Jews, before the coming of our Saviour.

h Who were alone then the People of God.

i Covenants. God more than once renewed his Promise to Abraham, Isaac and Jacob, and the Children of Israel, that upon the Conditions proposed he would be their God, and they should be his People.

were few of them Atheists in our Sense of the Word, i. e. denying superior Powers; and many of them acknowledged one supreme eternal God; but, as St. Paul says, Rom. i. 21. when they knew God, they gloristed him not as God, they owned not him alone, but turn'd away from him the invisible God, to the Worship of Images, and the salse Gods of their Countries.

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one, ip of who hath made both one, and hath broken down the middle wall of partition between us;

in his flesh the enmity, even the law of comare by Jesus Christ brought near by his Death 1. For it is he that reconcileth 14 us m to the Jews, and hath brought us and them, who were before at an irreconcilable Distance, into Unity one with another, by removing the middle-Wall of Partition , that kept us at a distance, having taken away the Cause 15 of Enmity o, or Distance between us, by abolishing p that Part of the Law I i i which

13 1 How this was done the following Words explain, and Col. ii. 14.

14 m 'Hμων, Our, in this Verse must signify Persons in the same Condition with those he speaks to under the Pronoun εμεῖ; ye, in the foregoing Verse, or else the Apostle's Argument here would be wide, and not conclusive; but ye in the foregoing Verse incontestably signifies the Convert Gentiles, and so therefore must εμών in this Verse.

n See Col. i. 20.

15 ° It was the Ritual Law of the Jews, that kept them and the Gentiles at an irreconcilable Distance; so that they could come to no Terms of a fair Correspondence; the Force whereof was so great, that even after Christ was come, and had put an End to the Obligation of that Law, yet it was almost impossible to bring them together; and this was that which in the Beginning most obstructed the Progress of the Gospel, and disturbed the Gentile Converts.

P By abolishing. I do not remember that the Law of Moses, or any Part of it, is by an actual Repeal any where abrogated; and yet we are told here, and in other Places of the New Testament, that it is abolished. The Want of a right understanding of what this abolishing was, and how it was brought about, has, I suspect, given occasion to the misunderstanding of several Texts of Sacred Scripture; I beg leave therefore to offer what the Sacred Scripture feems to me to fuggest concerning this Matter, till a more thorough Enquiry by some abler Hand shall be made into it. After the general Revolt and Apostacy of Mankind, from the Acknowledgment and Worship of the one only true invisible God their Maker, the Children of Ifrael, by a voluntary Submission to him, and Acknowledgment of him to be their God and supreme Lord, came to be his People, and he, by a peculiar Covenant, to be their King; and thus erected to himself a Kingdom in this World out of that People, to whom he gave a Law by Moses, which was to be the Law of the Israelites, his People, with a Purpose at the same Time, that he would in due Season transfer this his Kingdom in this World,

into the Hands of the Messiah, whom he intended to send into the World, to be the Prince and Ruler of his People, as he had foretold and promised to the Jews. Into which Kingdom of his under his Son, he purposed also, and foretold that he would admit and incorporate the other Nations of the Earth, as well as those of the Posterity of Abraham, Isaac and Jacob, who were to come into this his enlarged Kingdom upon new Terms that he should then propose; and that those, and those only, should from henceforth be his People. And thus it came to pass; that the the Law which was given by Moses to the Israelites was never repealed, and so ceased not to be the Law of that Nation; yet it ceased to be the Law of the People and Kingdom of God in this World, because the Jews not receiving him to be their King, whom God had fent to be the King and fole Ruler of his Kingdom for the future, ceased to be the People of God, and the Subjects of God's Kingdom. And thus Jesus Christ by his Death entering into his Kingdom, having then fulfilled all that was required of him for the obtaining of it, put an End to the Law of Moses, opening another Way to all People, both Jews and Gentiles, into the Kingdom of God, quite different from the Law of Ordinances given by Moses, viz. Faith in Jesus Christ, by which, and which alone, every one that would, had now Admittance into the Kingdom of God, by the one plain and easy simple Ceremony of Baptism. This was that which, though it was also foretold, the Jews understood not, having a very great Opinion of themfelves, because they were the chosen People of God; and of their Law, because God was the Author of it; and so concluded that both they were to remain the People of God for ever, and also that they were to remain fo under that fame Law, which was never to be alter'd; and so never understood what was foretold them of the Kingdom of the Messiah, in respect of the ceasing of their Law of Ordinances, and the Admittance of the Gentiles upon the same Terms with them into the Kingdom of the Messiah; which therefore St. Paul calls over and over again a Mystery, and a Mystery hidden from Ages.

Now he that will look a little farther into this Kingdom of God, under these two different Dispensations of the Law and the Gospel, will find that it was erected by God, and Men were recall'd into it out of the general Apostacy from their Lord and Maker, for the unspeakable Good and Benesit of those who by entering into it, return'd to their Allegiance, that thereby they might be brought into a Way and Capacity of being restor'd to that happy State of eternal Life, which they had lost in Adam, which it was impossible they could ever recover whilst they remain'd Worshippers and Vassals of the Devil, and so Outlaws and Enemies to God, in the Kingdom, and under the Dominion of Satan; since the most byass'd and partial Inclination of an intelligent Being, could never expect that God should reward Rebellion and Apostacy with eternal Happiness, and take Men that were actually Vassals and Adorers of his Arch-Enemy the Devil, and immediately give them eternal Bliss, with the En-

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joyment of Pleasures in his Presence, and at his Right-hand for evermore. The Kingdom of God therefore in this World, was, as it were, the Entrance to the Kingdom of God in the other World, and the Receptacle and Place of Preparation of those who aim'd at a Share in that eternal Inheritance. And hence the People of the Jews were called holy, chosen, and Sons of God; as were afterward the Christians called Saints, Elect, beloved, and Children of God, &c. But there is this remarkable Difference to be observ'd in what is faid of the Subjects of this Kingdom, under the two different Dispensations of the Law and the Gospel, that the Converts to Christianity, and Professors of the Gospel, are often termed and spoke of as faved, which I do not remember that the Jews or Profelytes, Members of the Commonwealth, any where are: The Reason whereof is, that the Conditions of that Covenant whereby they were made the People of God, under that Constitution of God's Kingdom in this World, was, Do this and live; but he that continues not in all these Things to do them, shall die. But the Condition of the Covenant whereby they become the People of God, in the Constitution of his Kingdom under the Messiah, is, Believe and repent, and thou shalt be saved, i. e. Take Christ for thy Lord, and do fincerely but what thou canst to keep his Law, and thou shalt be saved. In the one of which, which is therefore called the Covenant of Works, those who were actually in that Kingdom could not attain the everlasting Inheritance: And in the other, called the Covenant of Grace, those, who if they would but continue as they began, i. e. in the State of Faith and Repentance, i. e. in a Submission to and owning of Christ, and a steddy unrelenting Resolution of not offending against his Law, could not miss it, and so might truly be faid to be faved, they being in an unerring Way to Salvation. And thus we fee how the Law of Mofes is by Christ abolished under the Gospel; not by an actual Repeal of it, but is set aside, by ceasing to be the Law of the Kingdom of God, translated into the Hands of the Messiah, and set up under him; which Kingdom so erected, contains all that God now does or will own to be his People in this World. This Way of abolishing of the Law, did not make those Observances unlawful to those who before their Conversion to the Gospel were circumcised, and under the Law; they were indifferent Things, which the converted Jews might or might not obferve, as they found convenient: That which was unlawful and contrary to the Gospel, was the making those ritual Observances necessary to be join'd with Faith in Believers for Justification, as we fee they did, who, Alls xv. taught the Brethren, that unless they were circumcifed after the manner of Moses, they could not be faved; fo that the nailing it to Christ's Cross, Col. ii. 14. was the taking away from thenceforth all Obligation for any one to be circumcifed, and to put himself under the Observances of the Law. to become one of the People of God, but was no Prehibition to any one who was circumcifed before Conversion to observe them. And accordingly we fee, Gal. ii. 11. that what St. Paul blames in Iii 2

which confifted in positive Commands and Ordinances, that so he might make or frame the two, viz. Jews and Gentiles, into one new Society or Body of God's People, in a new Constitution under himself, so making Peace between them. And might reconcile

mandments contained in ordinances, for to make in himfelf, of twain, one new man, fo making peace; C

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16 And that he might

St. Peter, was compelling the Gentiles to live as the Jews do: Had not that been in the Case, he would no more have blam'd his Carriage at Antioch, than he did his observing the Law at Jerusalem.

The Apostle here tells us what Part of the Mosaical Law it was that Christ put an End to by his Death. viz. The LOUGH TEN ENTOADE in doyuan, the Law of Commandments in Ordinances; i. e. the pofitive Injunctions of the Law of Moses concerning Things in their own Nature indifferent, which became obligatory meerly by vertue of a direct positive Command; and are called by St. Paul in the parallel Place, Col. ii. 14. χειρόγρα Φου τοῖς δόγμασι, the Hand-writing of Ordinances. There were, besides these, contained in the Book of Mofes, the Law of Nature, or, as it is commonly called, the Moral Law, that unmoveable Rule of Right which is of perpetual Obligation: This Jesus Christ is so far from abrogating, that he has promulgated it anew under the Gospel, fuller and clearer than it was in the Mofaical Constitution, or any where else; and by adding to its Precepts the Sanction of his own Divine Authority, has made the Knowledge of that Law more easy and certain than it was before; so that the Subjects of his Kingdom whereof this is now the Law, can be at no doubt or loss about their Duty, if they will but read and confider the Rules of Morality, which our Saviour and his Apostles have deliver'd in very plain Words in the holy Scriptures of the New Testament.

5 9 Make; the Greek Word is urloy which does not always fig.

nify Creation in a strict Sense.

This, as I take it, being the meaning, it may not be amiss perhaps to look into the reason why St. Paul expresses it in this more figurative manner, viz. to make in himself of twain one new Man, which, I humbly conceive, was more suitable to the Idea's he had, and so were, in sewer Words, more lively and express to his Purpose: He always has Jesus Christ in his Mind, as the Head of the Church, which was his Body, from and by whom alone, by being united to him, the whole Body and every Member of it receiv'd Life, Vigour and Strength, and all the Benefits of that State; which admirably well shews, that whoever were united to this Head, must needs be united to one another, and also that all the Privileges and Advantages they enjoy'd, were wholly owing to their Union

with,

reconcile both unto God in one body by the Cross, having flain the enmity thereby:

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the faints, and of the houshold of God:

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20 And are built up-

them both to God, being thus united into one Body in him by the Cross. whereby he deltroy'd that Enmity or Incompatibility that was between them, by nailing to his Crofs the Law of Ordinances that kept them at a distance. And being come, preach'd the good 17 Tidings of Peace to you Gentiles that were far off from the Kingdom of Heaven, and to the Jews that were near, and in the very Precincts of it. For it is by him that we, both Jews 18 and Gentiles, have access to the Father by one and the fame Spirit. There- 19 fore ye Ephefians, though heretofore Gentiles, now Believers in Christ, you are no more Strangers and Foreigners, but without any more ado Fellow-Citizens of the Saints, and Domefticks of God's own Family; Built 20 upon

with, and adhering to him their Head; which were the two things that he was here inculcating to the Convert Gentiles of Ephefus, to shew them, that now under the Gospel Men became the People of God, meerly by Faith in Jesus Christ, and having him for their Head, and not at all by keeping the Ritual Law of Moses, which Christ had abolished, and so had made way for the Jesus and Gentiles to become one in Christ, since now Faith in him alone united them into one Body under that Head, with the Observance of the Law; which is the meaning of so making Peace. I hope this single Note here may lead ordinary Readers into an understanding of St. Paul's Stile, and by making them observe the Reason, give them an easier Entrance into the meaning of St. Paul's figurative Expressions.

If the Nation of the Jews had owned and received Jesus the Messiah, they had continued on as the People of God; but after that they had Nationally rejected him, and refused to have him rule over them, and put him to Death, and so had revolted from their Allegiance, and withdrawn themselves from the Kingdom of God, which he had now put into the Hands of his Son, they were no longer the People of God; and therefore all those of the Jewish Nation, who after that would return to their Allegiance, had need of Reconciliation to be re-admitted into the Kingdom of God, as part of his People, who were now received into Peace and Covenant with him upon other Terms, and under other Laws, than being the Posterity of Jacob, or Observers of the Law of Moses.

upon the Foundation laid by the Apostles and Prophets, whereof Jesus

21 Christ is the Corner-stone: In whom all the Building fitly framed together, groweth unto an holy Temple in the

fo are built up together with the believing fews, for an Habitation of God, through the Spirit's. on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you also are builded together for an habitation of God through the Spirit.

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from the Attestation of the Apostles and Prophets, that the Gentiles who believed in Christ are thereby made Members of his Kingdom, united together under him their Head into such a well framed Body, wherein each Person has his proper Place, Rank and Function to which he is fitted, that God will accept and delight in them as his People, and live amongst them, as in a well-framed Building dedicated and set apart to him, whereof the Gentiles make a Part, and without any difference put between you, are framed in Equality, and promiscuously with the believing Jews, by the Spirit of God, to be one People, amongst whom he will dwell, and be their God, and they shall be his People.

SECT. V.

C H A P. III. 1-21.

CONTENTS.

THIS Section gives a great light to those foregoing, and more clearly opens the Design of this Epistle: For here St. Paul in plain Words tells them, it is for preaching this Doctrine that was a Mystery till now, being hid from former Ages, viz. that the Gentiles should be Co-heirs with the believing Jews, and making one Body or People with them, should be equally Partakers of the Promises under the Messiah, of which Mystery he by particular Favour and Appointment was ordained the Preacher. Whereupon he exhorts them not to be dismayed, or slinch in the least from the Belief or Profession

of this Truth, upon his being persecuted and in Bonds upon that account. For his suffering for it, who was the Preacher and Propagator of it, was so far from being a just Discouragement to them, from standing firmly in the Belief of it, that it ought to be to them a Glory, and a Consirmation of this eminent Truth of the Gospel, which he peculiarly taught; and thereupon he tells them, he makes it his Prayer to God, that they may be strengthen'd herein, and be able to comprehend the Largeness of the Love of God in Christ, not confined to the Jewish Nation and Constitution, as the Jews conceited, but far surpassing the Thoughts of those who presuming themselves knowing, would confine it to such only who were Members of the Jewish Church, and Observers of their Ceremonies.

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PARAPHRASE.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles;

2 If ye have heard of the dispensation of the grace of God, which is given me to youward:

3 How that by reve-

FOR my Preaching of this t, I Paul am a Prisoner, upon account of the Gospel of Jesus Christ, for the Sake and Service of you Gentiles t: 2 Which you cannot doubt of, since we have heard of the Dispensation of the Grace of God, which was given to me in reference to you Gentiles: 3 How that by especial Revelation he

1 t See Cal. iv. 3. 2 Tim. ii. 9, 10.

See Phil. i. 7. Col. i. 24.

² W Eige, is sometimes an affirmative Particle, and signifies in Greek the same that siquidem does in Latin, and so the Sense requires it to be understood here; for it could not be supposed but the Ephessians, among whom St. Paul had lived so long, must have heard that he was by express Commission from God made Apostle of the Gentiles, and by immediate Revelation instructed in the Doctrine he was to teach them, whereof this of their 'Admittance into the Kingdom of God purely by Faith in Christ, without Circumcission and other legal Observances was one great and necessary Point, whereof St. Paul was so little shy, that we see the World rung of it, Als xxi. 28. And if his Preaching and Writing were of a Piece, as we need not doubt, this Mystery of God's Purpose to the Gentiles, which was communicated to him by Revelation, and we hear of so often in his Epistles, was not concealed from them he preach'd to.

jointly

the Mystery, (as I hinted to you a-

4 bove, viz. ch. i. 9. By the bare reading whereof ye may be affured of my Knowledge in this formerly concealed and unknown Part of the Gospel of

of Christ 2:) Which in former Ages was not made known to the Sons of Men, as it is now revealed to his holy Apostles and Prophets by the Spirit, viz.

6 That the Gentiles should be Fellow-Heirs, be united into one Body, and partake of his Promise a in Christ, lation he made known unto me the mystery, (as I wrote before in few words, n

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4 Whereby when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the fons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his pro-

100

6 The Promise here intended, is the Promise of the Spirit; see Gal. iii. 14. which was not given to any but to the People and Children

^{3 *} Though St. Peter was by a vision from God sent to Cornelius a Gentile, Acts x. yet we do not find that this purpose of God's calling the Gentiles to be his People equally with the Jews, without any regard to Circumcision, or the Mosaical Rites, was revealed to him, or to any other of the Apostles, as a Doctrine which they were to preach and publish to the World: Neither indeed was it needful that it should be any part of their Commission, who were Apostles only of the Circumcision, to mix that in their Message to the Jews, which should make them stop their Ears and result to hearken to the other parts of the Gospel, which they were more concerned to know and be instructed in.

y See Col. i. 26.

^{4.} One may be ready to ask, to what Purpose is this, which this Parenthesis contains here concerning himself; and indeed without having an Eye on the Design of this Epistle, it is pretty hard to give an Account of it; but that being carried in view, there is nothing plainer, nor more pertinent and perswasive than this here; for what can be of more force to make them stand sirm to the Doctrine which he had taught them, of their being exempt from Circumcision, and the Observances of the Law, if you have heard, and I assure you in my Epistle, that this Mystery of the Gospel was revealed in a particular manner to me from Heaven: The very reading of this is enough to satisfy you, that I am well instructed in that Truth, and that you may safely depend upon what I have taught you concerning this Point, notwithstanding I am in Prison for it, which is a thing you ought to glory in, since I suffer for a Truth wherein you are so nearly concern'd; see cb. vi. 19.

made a minister accord-

mife in Christ by the jointly with the Jews b, in the time c of the Gospel; Of which Doctrine I 7 7 Whereof I was in particular was made the Minister d Kkk according

Children of God; and therefore the Gentiles received not the Spirit till they became the People of God, by Faith in Christ, in the

Times of the Gospel.

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Though the Jews are not expresly named here, yet it is plain from the foregoing Chapter, v. 11, &c. that 'tis of the Union of the Gentiles with the Jews, and making with them one Body of God's People, equally sharing in all the Privileges and Benefits of the Gospel, that he is here speaking; the same which he teaches, Gal. iii. 26 ____ 29.

Διὰ τῦ ἐυαγγελίς, fignifies here, in the time of the Gospel. as 31 appo 30 5105 fignifies, in the time of Uncircumcifion, Rom. vii. 11. fee Note on Rom. vii. 5. The fame thing being intended here. which, ch. i. 10. is thus expressed; That in the Dispensation of the Fulness of Times, i.e. in the time of the Gospel, all things might

be gathered together, or united, in Christ, or, by Christ.

7 d Though he does not in express Words deny others to be made Ministers of it, for it neither suited his Modelty, nor the Respect he had for the other Apostles, so to do, yet his Expression here will be found strongly to imply it, especially if we read and consider well the two following Verses; for this was a necessary Instruction to one who was fent to convert the Gentiles, though those who were fent to their Brethren the Jews were not appointed to promulgate This one Apostle of the Gentiles, by the Success of his preaching to the Gentiles the Attestation of Miracles, and the Gift of the Holy Ghoft, join'd to what Peter had done by special Direction in the Case of Cornelius, would be enough in its due season to convince the other Apostles of this Truth, as we may see it did, Asis xv. & Gal. ii. 6 _______. And of what Consequence, and how much St. Paul thought the preaching of this Doctrine his peculiar Bufiness, we may see by what he says cb. vi. 19, 20. where one may fee by the different Treatment he received from the rest of the Apostles, being in Ronds upon that account, that his preaching herein differ'd from theirs, and he was thereupon, as he tells us himfelf, treated as an evil Doer, 2 Tim. ii. 9. The History whereof we have, Acts xxi. 17, &c. as we have elsewhere observ'd. And it is upon the Account of his preaching this Doctrine, and displaying to the World this conceal'd Truth, which he calls every where a hidden Mystery, that he gives to what he had preach'd the distinguishing Title of my Gospel, Rom. xvi. 25. which he is concerned that God should establish them in, that being the chief design of his Epille to the Romans, as here to the Ephefians. The infilling to much on this, that it was the special Favour and Commission of God to him in particular, to preach this Doctrine of God's purpose

according to the free and gracious Gift of God, given unto me by the effectual working of his Power, in his so wonderful converting the Gentiles

8 by my Preaching; Unto me, I fay, who am less than the least of all Saints, is this Favour given, that I should preach among the Gentiles the un-

9 searchable Riches of Christ f; And make all Men g perceive how this Mystery comes now to be communicated h to the World, which has been

ing to the gift of the grace of God given unto me by the effectual working of his power. C

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8 Unto me, who am less than the least of all faints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men fee, what is the fellowship of the mystery which from the beginning of the world,

of calling the Gentiles to the Word, was not out of Vanity or Boasting, but was here of great use to his present purpose, as carrying a strong Reason with it, why the Ephesians should rather believe him, to whom, as their Apostle, it was made manifest, and committed to be preach'd, than the Jews, from whom it had been conceased, and was kept as a Mystery, and was in itself auesixulazou, inscrutable by Men, though of the best natural Parts and Endowments.

This seems to be the Energy of the Power of God which he here speaks of, as appears by what he says of St. Peter, and of himself, Gal. ii. 8. 'O ἐνῆργήσας, Πέτρω εἰς ἀποςολὴν τῆς περιτομῆς ἐνῆργησε ἢ εμοὶ εἰς τὰ ἔθτη, He that wrought effectually in Peter to the Apostlestip of the Circumcision, the same was mighty, or wrought effectually in me, as ενέργεια is here translated, of which his very great Modesty could not hinder from speaking thus, I Cor. xv. 9, 10. I am the least of the Aposiles, that am not meet to be called an Aposile, because I persecuted the Church of God: But by the Grace of God I am what I am, and his Grace which was bestowed upon me, was not in wain, but I laboured more abundantly than they all; yet not I, but the Grace of God that was with me: A Passage very suitable to what he says in this and the next Verse.

8 f i. e. That abundant Treasure of Mercy, Grace and Favour, laid up in Jesus Christ, not only to the Jesus, but to the whole Heathen World, which was beyond the reach of human Sagacity

to discover, and could be known only by Revelation.

8 All Men, i. e. Men of all forts and Nations, Gentiles as well

as Terus.

9 h Tig is not worker, What is the Communication, i. e. that they may have light from me, to see and look into the Reason and Ground of the Discovery or Communication of this Mystery to them now

hath been hid in God. who created all things by Jesus Christ:

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concealed from all past Ages, lying hid in the fecret Purpose of God, who frames and manages this whole new 10 To the intent Creation by Jefus Christ ; to the in- 10

Kkk2 tent

by Jesus Christ, who is now exhibited to the World, into whose hands God had put the Management of this whole Dispensati-

i To open our way to a right Sense of these Words, τω τὰ πάντα ਸਾਰਿਕਾਸ਼ ਰੋਕੇ ਤਿਹਲ, it will be necessary in the first place to consider the Terms of it, and how they are used by St. Paul.

1. As to uticave, created, it is to be acknowledged, that it is the Word used in facred Scripture to express Creation in the Scriptural Sense of Creation, i. e. making out of nothing; but yet that it is not always used in that Sense by St. Paul, is visible from the 15th Verfe of the foregoing Chapter, where our Translators have rightly render'd urion make, and it would contain a manitest Absurdity to render it there create, in the Theological Sense of the Word create.

2. It is to be observed that St. Paul often chuses to speak of the Work of Redemption by Christ as a Creation. Whether it were because this was the chief end of the Creation, or whether it were because there was no less seen of the Wisdom, Power and Goodness of God, in this, than in the first Creation, and the Change of lost and revolted Man from being dead in Sins, to Newness of Life, was as great, and by as great a Power, as at first making out of nothing; or whether it was because the avansparationic, under Jelus Christ, the Head mentioned, ch. i. 10. was a Restitution of the Creation to its primitive State and Order, which, Ads iii. 21. is called ἀποματαζάσεως πάντων, the Restitution of all Things, which was begun with the preaching of St. John Baptist (who was the Elias that restored all things, Mat. xvii. 11. i. e. opened the Kingdom of Heaven to Believers of all Nations, Luke xvi. 16.) and is compleated in Christ's coming with his Saints in the Glory of his Father at the last Day. But whether some or all of these Conjectures which I have mentioned be the reason of it, this is certain, that St. Paul speaks of the Work of Redemption under the Name of Creation. So 2 Cor. v. 17. If any one be in Christ, native urious, be is a new Creature, or it is a new Creation. And Gal. vi. 15. In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but nawy urisis, the new Creation.

'Tis then to be consider'd of which Creation τὰ πάντα υτίσαντι, who created all things, is here to be understood. The Business St. Paul is upon in this place, is to shew that God's Purpose of taking in the Gentiles to be his People under the Gospel, was a Mystery unknown in former Ages, and now under the Kingdom of the Mef-

fish committed to him to be preach'd to the World.

This

tent that now under the Gospel the manifold Wildom of God, in the ordering and Management of his heavenly Kingdom, might be made known to Principalities and Powers by the Church *, According to that Predifposition

that now unto the principalities and Powers in heavenly places, might be known by the Church the manifold wisdom of God.

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This is so manifestly the Design of St. Paul here, that no body can mittake it. Now if the Creation of the material World, of this visible Frame of Sun, Moon, and Stars, and heavenly Bodies, that are over us, and of the Earth we inhabit, hath no immediate Relation, as certainly it hath not to this Mystery, this Design of God's, to call the Gentiles into the Kingdom of his Son, it is to make St. Paul a very loofe Writer and weak Arguer, in the middie of a Discourse which he seems to lay much stress on, and to press earnestly on the Ephesians (for he urges it more than once) to bring in things not at all to his Purpole, and are of no use to the Business in Hand. We cannot therefore avoid taking the Creation, and Things created, here to be those of the new Creation, (viz.) those of which the Kingdom of Christ, which was this new Creation, was to be made up; and in that Sense, τὰ πάντα κτίσαντι διὰ Incou X01500, who created all things by Jesus Christ, is a reason to shew why God kept his Purpose of making the Gentiles meet to be Partakers of the Inheritance of the Saints, or, as he expresseth it, eb. ii. 10. that they should be his Workmanship created in Christ Jefus unto good Works, concealed from former Ages, viz. because this new Creation was in Jesus Christ, and so proper to be preach'd and publish'd when he was come; which is strongly confirm'd by the Words of the following Verse, viz. that NO W in its due time, by this new piece of Workmanship of his, viz. the Church, might be made known the manifold Wisdom of God. This taking in the Gentiles into the Kingdom of his Son, and after that the re-affuming again of the Jews, who had been rejected, St. Paul looks on as so great an Instance, and Display of the Wisdom of God, that it makes him cry out, Rom. xi. 33. O the Depth of the Riches both of the Wisdom and Knowledge of God, bow unsearchable are his Judgments, and his Wayspast finding out!

10kThere be two Things in this Verse that to me make it hard to determine the precise Sense of it; The first is, what is meant by α;χαῖς 'εξεισίες, Terms that sometimes in sacred Scripture signify Temporal Magistrates, and so our Saviour uses them, Luke xii. 11. and St. Paul, Tit. iii. 1. Sometimes for those who are vested with any Power, whether Men or Angels, so I Cor. xv. 24. Sometimes for evil Angels, so they are understood, ch. vi. 12. Sometimes they are understood of good Angels, so Col. i. 16. Now to which of these to determine the Sense here, I confess my self not sufficiently enlighten'd. Indeed 'εν τοῦς 'επερανίοις, in the Things

of his heavenly Kingdom, would do fomething towards it, were it undoubtedly certain whether those Words were in construction to be join'd to apxaic & 'esso'auc, or to sobia; i. e. Whether we are to understand it of Principalities and Powers in the Kingdom of Heaven, or of the Wisdom of God in the ordering of that Kingdom: If the first of these, then 'tis evident they would fignify the heavenly Hoft of good Angels employ'd in the Guard and Promotion of the Kingdom of Christ. But the Knowledge spoken of here, as communicated to these Principalities and Powers, being only in Confequence, of St. Paul's preaching, 'tis not easy to conceive that the Revelation and Commission given to St. Paul, for the declaring the Mystery of God's purpose, to take the Gentiles into the Church, was to the intent the Angels, either good or bad, should be instructed in this great and important Truth, wherein the Wisdom of God fo much shewed itself, and that they should have no Knowledge of it before nor otherwise. This is so great a Difficulty, that it seems strongly to persuade, that the Principalities and Powers here mentioned are of this World; but against this there lies this obvious Objection, that the Magistrates of the Heathen World did not much concern themselves in what St. Paul preached, nor upon his declaring that the Gentiles under the Messiah, were to be taken in to be the People of God, did in effect gather from the Church thus constituted, any Arguments of the Wisdom of God. If therefore I may venture my conjecture, for I dare not be positive in a place that I confess my self not fully to understand, I should take this to be the meaning of it. The High Priests, Scribes and Pharisees. who are the Rulers of the Jewish Nation, and alone pretend to any Authority in these Matters, deny the Converted Heathens to be the People of God, because they neglect the Law and Circumcision, and those other Rites, whereby God has appointed those who are his People to be separated from the rest of the World, and made holy to himself. And so far most of the Converted Fews agree with them, that they will not allow the Converted Gentiles to be Members and Subjects of the Kingdom of the Messiah without being circumcifed, and fubmitting to the Laws and Ceremonies of the Jews, as the only Religion and Way of Worship wherein they can be allowed to be God's People, or be accepted by him. Now fays St. Paul, God of his special Grace has commission'd me to preach to the World this hidden purpose of God. of taking the Gentiles into the Kingdom of his Son, that lo by the Church, confifting of Members who are God's People, without being circumcifed, or observing the other Mosaical Rites, might, which the Jews could by no means conceive, new be made known, and declared to the Leaders and chief of that Nation the manifold Wildom of God, which is not, as the Jews imagine, tied up to their own way, but can bring about his Purpotes by fundry manners, and in ways that they thought not of. This feems fuitable to the Apostle's Words here; for though the Jews were not hereby converted, yet, when

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elf gş 11 position of the Ages, or several Dispensations which he made in Christ

Boldness and Access to God the Father, with Confidence by Faith m in

ye be not difmay'd by my present Affliction, which I suffer for your sake, and is in truth a glory to you, that ought to raise your Hearts, and

14 strengthen your Resolutions. Upon this account I bend my knees in Prayer to the Father of our Lord Jesus

Christ.

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I defire that ye faint not at my tribulations for you, which is your glory.

bow my knees unto the Father of our Lord Jesus Christ,

urged by the Converted Gentiles, it served to stop their Mouths, and thereby to confirm the Gentiles in the Liberty of the Gospel. And thus by the Church, to whom St. Paul says, Col. i. 44. & ii. 2. God would now have made it manifest by his Preaching, is this Mystery made known to Principalities and Powers, i. e. the Rulers and Teachers of the Jewish Nation, the Saints, who were apprised of it by St. Paul's preaching, urging and manifesting it to them. And to this Sense of this Passage these two Words win now, and πολυποίκιλος manifold, seem wholly accommodated, i. e. now that the uncircumcised Gentiles believe in Christ, and are by Baptism admitted into the Church, the Wisdom of God is made known to the Jews, not to be tied up to one invariable Way and Form, as they persuade themselves, but displays itself in sundry manners, as he thinks sit.

II 1 Whether by αίτνες Ages, here, the feveral Dispensations Mankind was under from first to last, or whether the two great Dispensations of the Law and the Gospel, (for that αίσνες are used in the facred Scripture to denote these, I think an attentive Reader cannot doubt) be here meant, this seems visibly the Sense of the place, that all these Dispensations, in the several Ages of the Church, were all by the Pre-ordination of God's Purpose regulated and constituted in Christ Jesus our Lord; that is, with regard to Christ, who was designed and appointed Lord and Head over all; which seems to me to answer τὰ πάντα ατίσαντι διὰ Ἰνοῦ Χ: ςοῦ, Who created all things by Jesus Christ, v. 9.

12 m πίσις ἀυτοῦ, Faith of him, the Genitive Case of the Object, as well as of the Agent, is so frequent in sacred Scripture, that there

needs nothing to be faid of it.

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mu iv. 15 Of whom the whole Family in heaven and earth is named.

16 That he would grant you according to the riches of his glory, to be firengthened with might by his Spirit in the inner man;

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17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height;

19 And to know the

Christ". From whom the whole Fa- 15 mily or Lineage both in Heaven and Earth have their Denomination, (viz.) Jesus Christ, that is already in Heaven, and Believers that are Itill on Earth, have all God for their Father, are all the Sons of God. That he would 16 grant you, according to the great Glory he deligned to you Gentiles, who should receive the Gospel under the Meffiah o, to be strengthened with Might by his Spirit in the inward Man P; That Christ may dwell in 17 your Hearts by Faith; that you being fettled and established in the Sense of the Love of God to you in Jesus Christ, May be able together with all 18 Christians to comprehend the Length, and Breadth, and Height, and Depth of this Mystery of God's Purpose, of calling and taking in the Gentiles to be his People in the Kingdom of his Son q: And to understand the exceed- 19 ing

14 The Father of our Lord Jesus Christ, set down as it is in the beginning of this Verse, join'd to the design of the Apostle in this place, makes me think that the Sense of it so plainly which I have given of it, that I do not fee any difficulty can be made about it. In the foregoing Chapter, v. 19. he tells the Convert Gentiles of Ephesus, that now they believe in Christ, they are no longer Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God; here he goes on, and tells them they are of the Family and Lineage of God, being jointly with Jesus Christ, who is already in Heaven, the Sons of God: What could be of greater Force to continue them stedfast in the Doctrine he had preach'd to them, and which he makes it his whole Business here to confirm them in, (viz.) That they need not be circumcifed and submit to the Law of Moses, they being already by Faith in Christ the Sons of God, and of the same Lineage and Family with Christ himself, who was already by that Title policis'd of his Inheritance in Glory?

16 ° See this Sense of this Passage as given, Col. i. 27. and not

much different, cb. i. 17, &c.

P What the in-ward Man fignifies, fee Rom. vii. 22. 2 Cor.
iv. 16.

18 This Mystery being the Subject St. Paul is here upon, and which

ing 'Love of God, in bringing us to the Knowledge of Christ: That you may be filled with that Knowledge, and other Gifts, with God's Plenty, or to that Degree of Fulness which is suitable to his Purpose of Munisicence and Bounty towards you's. Now to him that worketh in us by a

Power t whereby he is able to do exceedingly beyond all that we can ask or think; Unto him be Glory in the

Church by Christ Jetus, throughout all Ages, World without end. Amen.

love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ak or think, according to the power that worketh in us.

glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

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which he endeavours to magnify to them, and establish in their Minds, the Height and Breadth, &c. which he mentions in these Words, being not apply'd to any thing else, cannot, in good Sense, be understood of any thing else.

19 τ ψπερβάλλουσαν, exceeding, seems to be here a comparative Term, join'd to the Love of God, in communicating the Knowledge of Christ, and declaring it superior to some other thing, if you desire to know what he himself tells you on the same occasion, Phil. iii. 8. viz. To Circumcision, and the other Ritual Institutions of the Law, which the Jews look'd on as the Marks of the highest degree of God's Love to them, whereby they were sanctified and separated to him from the rest of the World, and secured of his Favour. To which, if any one will add what St. Paul says on the same Subject, Col. ii. 2, &c. For his Business is the very same in these three Epistles, he will not want Light to guide him in the Sense of this place here.

* Eug πῶν τὸ πλήρωμα τοῦ heρῦ, To all the Fulness of God; the Fulness of God is such Fulness as God is wont to bestow, i. e. where in there is nothing wanting to any one, but every one is filled to the utmost of his Capacity. This I take to be the meaning of eig τὸ πλήρωμα θεοῦ; and then πᾶν πλήρωμα may be understood, to shew that it is not a Fulness of one Thing, and an Emptiness of another, but it is a Fulness of all those Gifts which any one shall need, and may be useful to him or the Church.

20 What Power that is, fee cb. i. 19, 20.

SECT. VI.

CHAP. IV. 1-16.

CONTENTS.

ST. Paul having concluded the special Part of his Epistle with the foregoing Chapter, he comes in this, as his manner is, to practical Exhortations. He begins with Unity, Love and Concord, which he presses upon them upon a Consideration that he makes use of in more of his Epistles than one, i. e. their being all Members of one and the same Body, whereof Christ is the Head.

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PARAPHRASE.

Therefore the Prifoner of the Lord, befeech you that ye walk worthy of the vocation wherewith ye are called.

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the mea-

Therefore who am in Bonds upon 1 of account of the Gospel, befeech you to walk worthy of the Calling wherewith ye are called, with Low- 2 liness and Meekness, with Long-suffering, bearing with one another in Love; Taking care to preserve the 3 Unity of the Spirit in the Bond of Peace, Confidering yourselves as be- 4 ing one Body, enliven'd and acted by one Spirit, as also was your Calling in one Hope: There is one Lord, 5 one Faith, one Baptism, One God 6 and Father of you all, who is above all, in the midst amongst you all, and in every one of you. And to every 7 one of us is made a free Donation, according L 1 1

cording to that Proportion of Gifts which Christ has allotted to every one.

8 Wherefore the Pfalmist saith, "When be ascended up on high, he led Captivity captive, and gave Gifts unto Men.

9 (Now that he ascended, what is it but that he descended first into the lower

Parts of the Earth; He that descended is the same also that ascended above all Heavens, that there receiving the Fulness of Power, he might be able to fill all his Members "). And therefore he alone framing the Constitution of his new Government, by his own Power, and according to such a Model, and such Rules as he thought best,

11 Making fome Apostles, others Prophets, others Evangelists, and others

Pastors and Teachers, putting thus together in a fit Order and Frame, the several Members of his new collected People, that each in its proper Place and Function might contribute to the whole, fure of the Gift of Christ.

8 Wherefore he faith, when he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he afcended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things)

apostles: and some, prophets: and some, evangelists: and some, pastors and teachers;

12 For the perfecting of the faints, for the work of the ministry, for the

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8 u Pfal. lxviii. 18.

9, 10 " St. Paul's Argumentation in these two Verses is skilfully adapted to the main Design of his Epistle. The Convert Gentiles were attack'd by the unconverted Jews, who were declared Enemies to the Thoughts of a Messiah that died : St. Paul to enervate that Objection of theirs, proves by the Passage out of the Pfalms, ver. 8. that he must die and be buried. Besides the unbelieving Jews, several of them that were converted to the Gospel, or at least professed to be so, attacked the Gentile Converts on another fide, persuading them, that they could not be admitted to be the People of God in the Kingdom of the Messiah, nor receive any Advantage by him, unless they were circumcised, and put themselves wholly under the Jewish Constitution. He had said a great deal in the three first Chapters to free them from this Perplexity, but yet takes occasion here to offer them a new Argument, by telling them that Christ, the same Jesus that died, and was laid in his Grave, was exalted to the Right Hand of God above all the Heavens, in the highest State of Dignity and Power; that he himfelf being filled with the Fulness of God, Believers, who were all his Members, might receive immediately from him their Head, a Fulness of Gifts and Graces, upon no other Terms, but barely as they were his Members.

edifying of the body of Christ;

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children toffed to and fro, and carried about with every wind of doctrine, by the fleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it felf in love.

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whole, and help to build up the Body of Christ; Till all cementing toge- 13 ther in one Faith and Knowledge of the Son of God, to the full State of a grown Man, according to that Meafure of that Stature which is to make up the Fulness of Christ: That we 14 should be no longer Children toffed to and fro, and carried about with every Wind of Doctrine by Men, versed in the Sleights of Cheating, and their cunning Artifices laid in train to deceive. But being steddy in true and 15 unfeigned Love, should grow up into a firm Union in all things with Christ, who is the Head: From whom the 16 whole Body fitly framed together, and compacted by that which every Joint fupplies, according to the proper Force and Function of each particular Part, makes an Increase of the whole Body, building it self up in Love, or a mutual Concern of the Parts x.

16 The Sum of all that St. Paul fays in this figurative Difcourse, is, That Christians, all as Members of one Body whereof Christ is the Head, should each in his proper Place, according to the Gifts bestowed upon him, labour with Concern and good Will for the Good and Increase of the Whole, till it be grown up to that Fulness which is to compleat it in Christ Jesus. This is in short the Sense of the Exhortation contained in this Section, which carries a strong Insinuation with it, especially if we take in the rest of the Admonitions to the End of the Epistle, that the Mosaical Observances were no Part of the Business or Character of a Christian, but were wholly to be neglected and declined by the Subjects of Christ's Kingdom.

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SECT.

SECT. VII.

CHAP. IV. 17-24.

CONTENTS.

IN this Section the Apostle exhorts them wholly to forsake their former Conversation, which they had passed their Lives in, whilst they were Gentiles, and to take up that which became them, and was proper to them, now they were Christians. Here we may see the Heathen and Christian State and Conversation described, and set in opposition one to the other.

PARAPHRASE.

TEXT.

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THIS I say therefore, and testify to you, from the Lord, that ye henceforth walk not as the unconverted Gentiles walk, in the Vanity of their 18 Minds y, Having their Understandings darkened, being alienated from that Rule and Course of Life which they own and observe, who are the professed Subjects and Servants of the true God z, through the Ignorance that is in them, because of the Blindness of their Hearts; Who being past feeling, have given themselves over to Lasciviousness, to the committing of all Uncleanness even beyond the Bounds

17 THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,

18 Having the understanding darkened, being alienated from the love of God, through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

¹⁷ This Vanity of Mind, if we look into Rom. i. 21, &c. we shall find to be the Apostatizing of the Gentiles from the true God to Idolatry, and in consequence of that, to all that profligate way of Living which followed thereupon, and is there described by St. Paul.

^{18 &}lt;sup>z</sup> This Alienation was from owning Subjection to the true God, and the Observance of those Laws, which he had given to those of Mankind that continued and professed to be his People; see chap. ii. 12.

20 But ve have not fo learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in lefus ;

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lufts:

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in of natural Defires 2. But you that 20 have been instructed in the Religion of Christ, have learned other Things; If 21 you have been Scholars of his School, and have been taught the Truth, as it is in the Gospel of Jesus Christ: That 22 you change your former Conversation, abandoning those deceitful Lusts wherewith you were entirely corrupted: And that being renewed in the 23 Spirit of the Mind, You become new 24 Men b, framed and fashioned accord-

ing

19 2 Theovesia, Covetousness, in the common Acceptation of the Word, is the letting loofe our Defires to that which by the Law of Justice we have no Right to. But St. Paul in some of his Epitles uses it for intemperate and exorbitant Defires of carnal Pleasures, not confined within the Bounds of Nature. He that will compare with this Verse here, chap. v. 3. Col. iii. 5. Theff. iv. 5. 1 Cor. v. 10, 11. and well confider the Context, will find reason to take it here in the Sense I have given of it, or else it will be very hard to understand these Texts of Scripture. In the same Sense the learned Dr. Hammond understands masouesia, Rom. i. 29. Which the perhaps the Greek Idiom will scarce justify, yet the Apostle's Stile will, who often uses Greek Terms in the full Latitude of the Hebrew Words which they are usually put for in translating, tho' in the Greek Use of them, they have nothing at all of that Signification, particularly the Hebrew Word yy, which fignifies Covetousness, the Septuagint translate μιασμός, Ezek. xxxiii. 31. In which Sense the Apostle uses TASOVEŽÍCA here. In these and the two preceding Verses, we have a Description of the State of the Gentiles without, and their wretched and finful State whilst unconverted to the Christian Faith, and Strangers from the Kingdom of God; to which may be added what is faid of these Sinners of the Gentiles, ch. ii. 11_13. Col. i. 21. Theff. iv. 5. Col. iii. 5_7. Rom. 1X. 30, 31.

24 b What the παλαιδς αυθρωπος, the old Man that is to be put off, is, and the καινός ανθρωπος, the new Man that is to be put on, is, may be feen in the opposite Characters of good and bad Men, in the following Part of this, and in feveral other of St. Paul's

Epistles.

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ing to the Will of God, in Righteous- righteousness and true ness and true Holiness.

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SECT. VIII.

CHAP. IV. 25-V. 2.

CONTENTS.

FTER the general Exhortation in the Close of the fore-A going Section to the Ephefians, to renounce the old Course of Life they led when they were Heathens, and to become perfectly new Men, conformed to the holy Rules of the Gospel, St. Paul descends to Particulars; and here in this Section presses several Particulars of those great social Virtues, Justice and Charity, &c.

PARAPHRASE.

TEXT.

25 WHerefore putting away Lying, let every Man speak Truth to his Neighbour; for we are Members one

26 of another. If you meet with Provocations that move you to Anger, take care that you indulge it not fo far, as to make it finful: Defer not its Cure till Sleep calm the Mind, but endeavour to recover yourself forthwith, and bring yourself into Temper;

27 Lest you give an Opportunity to the Devil to produce some Mischief by

28 your Disorder. Let him that hath stole, steal no more, but rather let him labour in some honest Calling, that he may have even wherewithal to relieve

29 others that need it. Let not any filthy Language, or a misbecoming Word, come out of your Mouths, but let your Discourse be pertinent to the Occasion, and tending to Edification, and fuch

25 THerefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and fin not: let not the fun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that a S Villi.

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it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are fealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

1 Be ye therefore followers of God, as dear

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as Christ also hath loved us, and hath given himself for us, an offering and a facrifice to God for a sweet smelling savour.

fuch as may have a becoming Gracefulness in the Ears of the Hearers. 30 And grieve not the Holy Spirit of God, whereby ye are fealed ' to the Day of Redemption. Let all Bitter- 3t ness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice. And be 32 ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven Therefore as becomes Children I that are beloved and cherished by God, propose him as an Example to your selves, to be imitated; And let Love 2 conduct and influence your whole Conversation, as Christ also hath loved us, and hath given himself for us, an Offering, and an acceptable Sacrifice d to God.

30 c Sealed; i. e. have God's Mark fet upon you that you are his Servants, a Security to you, that you shall be admitted into his Kingdom as such, at the Day of Redemption, i. e. at the Resurrection, when you shall be put in the actual Possession of a Place in his Kingdom, among those who are his, whereof the Spirit is now an Earnest; see Note chap. i. 14.

2 d Of a sweet smelling Savour, was, in Scripture-phrase, such a Sacrifice as God accepted, and was pleased with; see Gen.

VIII. 21.

SECT. IX.

CHAP. V. 3-20.

CONTENTS.

THE next fort of Sins he dehorts them from, are those of Intemperance, especially those of Uncleanness, which were so familiar, and so unrestrain'd amongst the Heathens.

PARAPHRASE.

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BUT Fornication and all Uncleanness, or exorbitant Desires in venereal Matters , let it not be once named amongst you, as becometh Saints: BUT fornication, and all uncleannels, or covetousnels, let it not be once named amongst you, as becometh faints:

3 " The Word in the Greek is TAGOVERILE, which properly fignifies Covetousness, or an intemperate ungovern'd Love of Riches: But the chafte Stile of the Scripture makes use of it to express the letting loofe of the Defires to irregular Venereal Pleasures, beyond what was fit and right. This one can hardly avoid being convinced of, if one confiders how it stands join'd with these fort of Sins, in those many Places which Dr. Hammand mentions in his Notes on Rom. 1. 29. and chap. iv. ver. 19. of this Epiffle, and ver. 5. of this chap. v. compared with this here, they are enough to fatisfy one what wheeverfa, Covetousness, means here; but if that should fail, these Words, Let it not be once named among st you, as becometh Saints, which is subjoined to Covetoufress, puts it past doubt; for what Indecency or Misbecomingness is it amongst Christians to name Covetousness; masswella therefore must fignify the Title of Sins that are not fit to be named amongst Christians, so that maon and. θαρσία η πλεονεξία, feem not here to be used definitively for several forts of Sins, but as two Names of the fame thing explaining one another; and so this Verse will give us a true Notion of the Word πορυεία in the New Testament, the Want whereof, and taking it to mean Fornication in our English Acceptation of that Word, as flanding for one diffinct Species of Uncleanness, in the natural Mixture of an unmarried Couple, feems to me to have perplexed the Meaning of feveral Texts of Scripture; whereas taken in that large Sense which anabascia and Theoregia seems here to expound it, 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

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Saints: Neither Filthiness, nor foolish 4
Talking, nor Pleasantry of Discourse
of this kind, which are none of them
convenient, but rather giving of Thanks.

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For

the Obscurity which follows from the usual Notion of Fornication, apply'd to it, will be removed. Some Men have been forward to conclude from the Apostles Letter to the Convert Gentiles of Antioch, Acts xv. 28. wherein they find Fornication join'd with two or three other Actions; that simple Fornication, as they call it, was not much distant, if at all, from an indifferent Action; whereby I think they very much confounded the Meaning of the Text. The Jews that were converted to the Gospel, could by no means admit, that those of the Gentiles who retained any of their ancient Idolatry, tho' they professed Faith in Christ, could by no means be received by them into the Communion of the Gospel, as the People of God under the Messiah; and so far they were in the right, to make fure of it, that they had fully renounced Idolatry; the Generality infifted on, that they should be circumcised, and so by submitting to the Observances of the Law, give the same Proof that Profelytes were wont to do, that they were perfectly clear This the Apostles thought more from all Remains of Idolatry. than was necessary; but eating of things facrificed to Idols, and Blood, whether let out of the Animal, or contained in it, being Arangled; and Fornication in the large Sense of the Word, as it is out for all forts of Uncleanness, being the presumed Marks of Idolatry to the Jews, they forbid the Convert-Gentiles. thereby to avoid the Offence of the Jews, and prevent a Separation between the Professors of the Gospel upon this account. This therefore was not given to the Convert-Gentiles by the Apostles of the Circumcision, as a standing Rule of Morality requir'd by the Gospel; if that had been the Defign, it must have contained a great many other Particulars; what Laws of Morality they were under as Subjects of Jesus Christ, they doubted not but St. Paul their Apostle taught and inculcated to them: All that they instructed them in here, was necessary for them to do, so as to be admitted into one Fellowship and Communion with the Converts of the Jewish Nation, who would certainly avoid them, if they found that they made no Scruple of those Things, but practised any of them. That Fornication, or all forts of Uncleanness, were the Consequence and Concomitants of Idolatry, we see, Rom. i. 29. and 'tis known were favoured by the Heathen Worship; and therefore the Practice of those Sins is every where set down, as the Characteristical Heathens Mark of the idolatrous Gentiles, from which Abominations the Jews, both by their Law, Profession, and general Practice, were Strangers; and this was one of those Things

For this you are thoroughly instructed in, and acquainted with, that no Fornicator, nor unclean Person, nor leud lascivious Libertine in such Matters, who is in truth an Idolater, shall have any part in the Kingdom of Christ, and of God.

Let no Man deceive you with vain empty talk ; these things in themfelves are highly offensive to God, and are that which he will bring the Heathen World (who will not come in and submit to the Law of Christ) to

7 Judgment for g. Be ye not therefore 8 Partakers with them. For ye were heretofore in your Gentile State, perfectly in the dark h, but now by believing in Christ, and receiving the Gospel, Light and Knowledge is gi-

5 For this ye know, that no whoremonger, nor unclean Person, nor covetous man who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of discondience.

7 Be not ye therefore

8 For ye were fometimes darkness, but now are ye light in the Lord: walk as children of light,

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wherein chiefly God severed his People from the Idolatrous Nations, as may be seen, Lev. xviii. 20. And hence I think that TASOUSESCO, used for licentious intemperance in unlawful and unnatural Lusts, is in the New Testament called Idolatry, and TASOUSERTHS, an Idolater; see 1 Cor. v. 11. Col. iii. 5. Epb. v. 5. as being the sure and undoubted Mark of an Heathen and Idolater.

of One would guess by this, that as there were Jews who would persuade them, that it was necessary for all Christians to be circumcised, and observe the Law of Moses, so there were others who retained so much of their ancient Heathenism, as to endeavour to make them believe, that those Venereal Abominations and Uncleannesses, were no other than what the Gentiles esteemed them, barely indifferent Actions, not offensive to God, or inconsistent with his Worship, but only a part of the peculiar and positive Ceremonial Law of the Jews whereby they distinguished themselves from other People, and thought themselves holier than the rest of the World, as they did by their Distinctions of Food into clean and unclean, these Actions being in themselves as indifferent as those Meats, which the Apostle consutes in the following Words.

s Children of Disabedience, here, and ch. ii. 2. & Col. iii. 6. are plainly the Gentiles, who refus'd to come in and submit them-felves to the Gospel, as will appear to any one who will read these Places and Contexts with Attention.

8 6t. Paul, to express the great Darkness the Gentiles were in, calls them Darkness itself.

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth.)

10 Proving what is acceptable unto the

lowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

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13 But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he faith, awake thou that

ven to you , walk as those who are in a State of Light (For the Fruit of 9 the Spirit is in all Goodness, Righteousness and Truth 1) Practising that 10 which upon Examination you find aeceptable to the Lord. And do not II partake in the fruitless Works of Darkness; do not go on in the Practice of those shameful Actions, as if they were indifferent, but rather reprove them. For the things that the 12 Gentile Idolaters " do in secret, are so filthy and abominable, that it is a shame so much as to name them. This you now fee, which is an Evi-13 dence of your being enlighten'd, for all things that are are discovered to be amiss are made manifest by the Light; for whatfoever thews them to be fuch is Light ". Wherefore he faith, a- 14 Mmm 2

9 this Parenthesis serves to give us the literal Sense of all that is here required by the Apostle in this Allegorical Discourse of

in the Kingdom of Darkness, are thus expressed by St. Paul, Rom. vi. 21. What fruit had you then in those Things whereof you are now ashamed, for the end of those things is Death?

12 m That by them here are meant the unconverted Gentiles, is so visible, that there needs nothing to be said to justify the Interpretation of the Word.

13 n See John iii. 20. The Apostle's Argument here, to keep the Ephesian Converts from being missed by those that would persuade them, that the Gentile Impurities were indisferent Actions, was, to shew them that they were now better enlighten'd; to which purpose, v. 5. he tells them, that they know that no such Person hath any Inheritance in the Kingdom of Christ or of God. This

i Which is thus expressed, Col. i. 12, 13. Giving Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of his Saints in Light, who hath delivered us from the Power of Darkness, and translated us into the Kingdom of his dear Son. The Kingdom of Satan over the Gentile World, was a Kingdom of Darkness; see Eph. vi. 12. And so we see Jesus is pronounced by Simon, a Light to enlighten the Gentiles, Luke ii. 32.

wake thou that sleepest, and arke from the dead, and Christ shall give

Light, make use of your Eyes to walk exactly in the right way, not as Fools, rambling at Adventures, but as

16 wife, In a fleddy right chosen Course, securing yourselves o by your prudent Carriage, from the Inconveniences of those difficult times, which threatned them with Danger. Wherefore be ye

not unwife, but understanding what

18 the Will of the Lord is. And be not drunken with Wine, wherein there is Excess; seek not Diversion in the noisy

fleepest, and arise from the dead, and Christ shall give thee light.

uslk circumspectly, not as fools, but as wife,

16 Redeeming the time, because the days

are evil.

17 Wherefore be ye not unwife, but underflanding what the will of the Lord is.

18 And be not drunk

he tells them, v. 8, &c. was Light which they had received from the Gospel, which before their Conversion they knew nothing of, but were in perfect Darkness and Ignorance of it; but now they were better instructed, and saw the difference, which was a sign of Light, and therefore they should follow that Light which they had received from Christ, who had raised them from among the Gentiles, (who were so far dead, as to be wholly insensible of the evil Course and State they were in) and had given them Light, and a Prospect into a suture State, and the Way to attain everlasting Happiness.

16 . St. Paul, here intimates, v. 6. that the unconverted Heathen they lived among, would be forward to tempt them after their former lewd diffolute Lives; but to keep them from any Approaches that way, that they have Light now by the Gospel, to know that fuch Actions are provoking to God, and will find the Effects of his Wrath in the Judgments of the World to come. All those Pollutions, so familiar among the Gentiles he exhorts them carefully to avoid, but yet to take care; by their prudent Carriage to the Gentiles they lived amongst, to give them no Offence, that so they might escape the Danger and Trouble that otherwise might arise to them from the Intemperance and Violence of those Heathen Idolaters, whose shameful Lives the Christian Practice could not but This feems to be the meaning of redeeming the Time here, which, Col. iv. 5. the other place where it occurs, feems fo manifeftly to confirm and give Light to. If this be not the Sense of redeeming the Time here, I must own my felf ignorant of the precife Meaning of the Phrase in this place.

18 PSt. Paul dehorts them from Wine, in a too free use of it, because therein is Excess; the Greek word is downly, which may fignify Luxury or Diffoluteness; i. e. that Drinking is no Friend to

Continency

21

with wine, wherein is excess; but be filled with the Spirit.

19 Speaking to your felves in pfalms and hymns, and fpiritual fongs, finging and making melody in your heart to the Lord,

always for all things unto God and the Father, in the name of our Lord Jesus Christ.

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noify and intemperate jollity of Drinking; But when you are disposed to a 19 chearful Entertainment of one another, let it be with the Gifts of the holy Spirit that you are filled with, finging Hymns, and Psalms, and spiritual Songs among yourselves; this makes real and solid Mirth in the Heart, and is Melody well-pleasing to God himself; Giving Thanks always for all things, in the Name of our Lord Jesus Christ, to God and the Father.

Continency and Chastity, but gives up the Reins to Lust and Uncleanness, the Vice he had been warning them against: Or downles may fignify Intemperance and Disorder, opposite to that sober and prudent Demeanour advised in redeeming the Time.

SECT. X.

CHAP. V. 21-VI. 9.

CONTENTS.

IN this Section he gives Rules concerning the Duties arifing from the several Relations Men stand in one to anomother in Society; those which he particularly insists on are these three, Husbands and Wives, Parents and Children, Masters and Servants.

TEXT. PARAPHRASE.

Submitting your Submit q yourselves one to another at selves one to Sin the Fear of God. As for example

21 This, though in Grammatical Construction it be join'd on to the foregoing Discourse, yet I think I ought to be look'd on as introductory to what follows in this Section, and to be a general Rule given to the Ephesians, to submit to those Duties which the several Relations they stood in to one another required of them.

22 ample, Wives, fubmit yourselves to your own Husbands, or as being Members of the Church you submit

23 yourselves to the Lord. For the Husband is the Head of the Wise, as Christ himself is the Head of the Church, and it is he the Head that preserves that his Body; so stands it between 24 Man and Wise. Therefore as the

24 Man and Wife. Therefore as the Church is fubject to Christ, so let Wives be to their Husbands in every

on your fide love your Wives, even as Christ also loved the Church, and

26 gave himself to Death for it, That he might sanctify and fit it to himself, purifying it by the washing of Baptism, join'd with the Preaching and

27 Reception of the Gospel'; That so he himself might present it to him-

another in the fear of God.

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22 Wives, submit your selves unto your own husbands, as unto the Lord.

23 For the husband is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 That he might fanctify and cleanse it with the washing of water, by the word,

27 That he might present it to himself a

23 Tis from the Head that the Body receives its healthy and vigorous Constitution of Health and Life; this St. Paul pronounces here of Christ, as Head of the Church, that by that Parallel which he makes use of to represent the Relation between Husband and Wise, he may both shew the Wise the Reasonableness of her Subjection to her Husband, and the Duty incumbent on the Husband to cherish and preserve his Wise, as we see he pursues it in the following Verses.

26 Explant, by the Word. The purifying of Men is ascribed so much throughout the whole new Testament to the Word, i. e. the preaching of the Gospel, and Baptism, that there needs little to be said to prove it; see John xv. 3. & xviii. 17. 1 Pet. i. 22. Tit. iii. 5. Heb. x. 22. Col. ii. 12, 13. and as it is at large explain'd in the former part of the 6th Chapter to the Romans.

27 the bimfelf, so the Alexandrine Copy reads it duros, and not having more suitable to the Apostle's Meaning here, who, to recommend to Husbands Love and Tenderness to their Wives, in Imitation

glorious church, not having fpot or wrinkle, or any such thing; but that it should be holy, and without ble mish.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth bimself.

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yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one slesh.

32 This is a great mystery: but I speak felf an honourable Spouse, without the least Spot of Uncleanness or misbecoming Feature, or any thing amis, but that it might be holy, and without all manner of Blemish. So ought, 28 Men to love their Wives as their own Bodies; he that loveth his Wife, loveth himfelf. For no Man ever hated 29 his own Flesh, but nourisheth and cheritheth it, even as the Lord Christ doth the Church: For we are Mem- 30 bers of his Body, of his Flesh, and of his Bones. For this Cause shall a Man 31 leave his Father and Mother, and shall be joyned unto his Wife, and they two shall be one Flesh v. These Words 33

tation of Christ's Affection to the Church, shews, that whereas other Brides take care to spruce themselves, and set off their Persons with all manner of Neatness and Cleanness, to recommend themselves to their Bridegrooms, Christ himself, at the Expence of his own Pains and Blood, purished and prepared himself for his Spouse the Church, that he might present it to himself without Spot or Wrinkle.

30 & 31 ' These two Verses may seem to stand here disorderly, so as to disturb the Connection, and make the Inferences disjointed and very loose, and inconsistent, to any one who more minds the Order and Grammatical Construction of St. Paul's Words written down, than the Thoughts that possessed his Mind when he was writing. 'Tis plain the Apostle had here two Things in View; the one was, to press Men to love their Wives, by the Example of Christ's Love to his Church; and the Force of that Argument lay in this, that a Man and his Wise were one Flesh, as Christ and his Church were one: But this latter being a Truth of the greater Consequence of the two, he was as intent on settling that upon their

contain a very mystical Sense in them ", I mean in reference to Christ and the

33 Church. But laying that aside, their literal Sense lays hold on you; and therefore do you Husbands, every one of you in particular, so love his Wife, so as his own self, and let the Wite

obey your Parents, performing it as required thereunto by our Lord Jesus Christ: for this is right and conform-

able to that Command, Honour thy Father and Mother, (vich is the first

3 Command with Promise) That it may be well with thee, and thou may'st be

4 long-lived upon the Earth. And on the other fide ye Fathers, do not by the Austerity of your Carriage, despise and discontent your Children, but bring them up under such a Method of Dis-

cipline,

concerning Christ and the church.

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband.

r Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise.)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Minds, though it were but an Incident, as the other, which was the Argument he was upon; and therefore having said, v. 9. that every one nourisheth and cherisheth his own Flesh, as Christ doth the Church, 'twas natural to subjoin the reason there, viz, because we were Members of his Body, of his Flesh and of his Bones: A Proposition he took as much Care to have believed, as that it was the Duty of Husbands to love their Wives; which Doctrine of Christ and the Church being one, when he had so strongly afferted, in the Words of Adam concerning Evo, Gen. ii. 23. which he, in his concise Way of expressing himself, understands both of the Wise and of the Church, he goes on with the Words in Gen. ii. 24. which makes their being one Flesh the reason why a Man was more strictly to be united to his Wise, than to his Parents, or any other Relation.

32 " Tis plain by w. 30. here, and the Application therein of these Words, Gen. ii. 23. to Christ and the Church, that the Apostles understood several Passages in the Old Testament in reference to Christ and the Gospel, which evangelical or Spiritual Sense was not understood, till by the Assistance of the Spirit of God the Apostles so explained and revealed it. This is that which St. Paul, as

5 Servants be obedient to them that are your masters according to the sless, with fear and trembling, in in singleness of your heart, as unto Christ:

6 Not with eye-fervice, as men pleafers, but as the fervants of Christ; doing the will of God from the heart:

7 With good will doing fervice, as to the Lord, and not to men:

8 Knowing that whatfoever good thing any man doeth, the fame shall he receive of the Lord, whether he be bond or free.

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in of the Atence was Apoth, as 9 And ye masters, do the same things unto them, forbearing threatning: knowing that your master also is in heaven, neither is there respect of persons with him.

cipline, and give them fuch Instruction as is fuitable to the Gospel. that are Bondmen, be obedient to those who are your Masters, according to the Constitution of human Affairs, with great Respect and Subjection, and with that Sincerity of Heart which should be used to Christ himself: Not with Service only in those outward 6 Actions that come under their Obtervation, aiming at no more but the pleafing of Men, but as the Servants of Christ, doing what God requires of you from your very Hearts, in this with good Will paying your Duty to 7 the Lord, and not unto Men, know- 8 ing that whatfoever good thing any one doth to another, he shall be confidered and rewarded for it by God, whether he be Bond or Free. And ye o Masters have the like Regard and Readiness to do good to your Bond-slaves, forbearing the Roughness even of unnecessary Menaces, knowing that even you yourselves have a Master in Heaven above, who will call you as well as them, to an impartial Account for your Carriage one to another, for he is no Respecter of Persons.

we see he does here, calls a Mystery. He that has a mind to have a true Notion of this Matter, let him carefully read I Cor. ii. where St. Paul very particularly explains this Matter.

Nnn

SECT,

SECT. XI.

CHAP. VI. 10---20.

CONTENTS.

HE concludes this Epistle with a general Exhortation to them to stand firm against the Temptations of the Devil in the Exercise of Christian Virtues and Graces, which he proposes to them as so many pieces of Christian Armour, sit to arm them Cap a pie, and preserve them in the Conflict.

PARAPHRASE.

TEXT.

Finally, my Brethren, go on resolutely in the Profession of the Gospel, in reliance upon that Power, and in the Exercise of that Strength which is ready for your Support in

Armour of God, that ye may be able to resist all the Attacks of the Devil.

Men, but with Principalities, and with Powers*, with the Rulers of the Darkness that is in Men in the present Constitution of the World, and the spiritual Managers of the Opposition

to the Kingdom of God. Wherefore take unto your felves the whole Armour of God, that you may be able to make Resistance in the evil Day, when you shall be attacked, and having acquitted your selves in every thing as you ought, to stand and keep your

Finally, my brethren, be firong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wreftle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day.

¹² x Principalities and Powers, are put here, 'tis visible, for those revolted Angels which stood in Opposition to the Kingdom of God.

and having done all to stand.

14 Stand therefore, having your leins girt about with truth, and having on the breaftplate of righteouines:

15 And your feet shod with the preparation of the gospel of

peace;

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16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wick-

17 And take the helmet of falvation, and the fword of the Spirit, which is the word of God:

18 Praying always with all prayer and fupplication in the Spirit, and watching thereunto with all perfeverance, and supplication for all faints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambaffador in bonds: that therein I may fpeak boldly, as I ought

to speak.

your Ground: Stand fast therefore, ha- 14 ving your Loins girt with Truth, and having on the Breaft-plate of Righteoufness, And your Feet shod with a Readi- 15 ness to walk in the Way of the Gospel of Peace, which you have well studied and confider'd. Above all taking the 16 Shield of Faith, wherein you may receive, and so render ineffectual all the fiery Darts of the wicked one, i. e. the Devil.—Take also the Hopes 17 of Salvation for an Helmet: and the Sword of the Spirit, which is the Word of God y: Praying at all Sea- 18 fons with all Prayer and Supplication in the Spirit, attending and watching hereunto with all Perseverance and Supplication for all the Saints; And 19 for me in particular, that I may with Freedom and Plainness of Speech preach the Word, to the manifesting and laying open that Part of the Goipel that concerns the calling of the Gentiles, which has hitherto as a Mystery lain concealed, and not been at all understood: But I as an Ambas- 20 fador am fent to make known to the World, and am now in Prison upon that very account: But let your Prayers be, that in the Discharge of t is my Commission, I may speak plainly and boldly, as an Ambaffador from God ought to speak.

¹⁷ y In this foregoing Allegory, St. Paul providing Armour for his Christian Soldier, to arm him at all Points, there is no need curiously to explain wherein the peculiar Correspondence between those Virtues and those Pieces of Armour consisted, it being plain enough what the Apostle means, and wherewith he would have Believers be armed for their Warfare.

SECT. XII.

CHAP. VI. 21-24.

EPILOGUS.

PARAPHRASE.

TEXT.

Trehicus a beloved Brother, and faithful Minister of the Lord in the Work of the Gospel, shall acquaint you how Matters stand with me, and how I do, and give you a particular Account how all Things stand here.

22 I have fent him on purpose to you, that you might know the State of our Affairs, and that he might comfort

23 your Hearts. Peace be to the Brethren, and Love with Faith from God the Father, and the Lord Jefus Christ.

24 Grace be with all those that love our Lord Jesus Christ in Sincerity 2.

BUT that ye also may know my affairs, and how I do, Tichicus a beloved brother and faithful minister in the Lord, shall make known to you all things:

22Whom I have fent unto you for the fame purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in fincerity. Amen.

24 ² Es à Φθαρσία, in Sincerity, so our Translation, the Greek Word fignifies, in Incorruption. St. Paul closes all his Epistles with this Benediction, Grace be with you: but this here is so peculiar a way of expressing himself, that it may give us some Reason to enquire what Thoughts suggested it. It has been remarked more than once, that the main Bunness of his Epistles, is that which fills his Mind, and guides his Pen in his whole Discourse. In this to the Ephesians he sets forth the Gospel, as a Dispensation so much in every thing superior to the Law, that it was to debase, corrupt and destroy the Gospel, to join Circumcision and the Observance of the Law as necessary to it. Having writ this Epistle to this end, he

here in the close having the same Thought still upon his Mind, pronounces Favour on all those that love the Lord Jesus Christ in Incorruption, i. e. without the mixing or joining any thing with him in the Work of our Salvation, that may render the Gospel useless and in feedual. For thus he says, Gal. v. 2. If ye be circumcifed, Christ shall prosit you nothing. This I submit to the Consideration of the judicious Reader.

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